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REPERTORY ON BODY HISTORY: AN ANNOTATED BIBLIOGRAPHY

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CONTENTS

| | page |
|---------------------------------------|------|
| I. INTRODUCTION | i-iv |
| II. REPERTORY: ANNOTATED BIBLIOGRAPHY | 1 |
| III. TOPICAL INDEX | 114 |

INTRODUCTION

This repertory grew out of my attempt to interpret the "Weiberkrankheiten" of Dr. Johannes Storch.* In his seven-volume text this small-town physician records the complaints of more than 1600 women whom he met in his practice between 1720 and 1740. To understand these complaints I had to grasp the meaning these women gave to their aches and pains, and the more I grappled with their sufferings the more I myself began to feel strange. The sense of existence their recorded complaints express, are foreign to the bodily identity as a woman I have been taught to "have." On the other hand my training as a historian, so far, had not equipped me with the methods by which I could penetrate the quivering darkness beneath the skin. I was forced to look for tools by which I could trespass over a frontier which our discipline had established between the domain of history and the body, a frontier so far usually considered as a natural fact. To breach this frontier I began to explore the scholarly literature for methods and approaches to move across this border and soon found myself in the company of others who knew paths into the new territory that start from disciplines very distant from mine.

This list contains literature that has been used in current research on body history in which I have been involved. It consolidates my own files with those of Ivan Illich and those of Ruth & Lenz Kriss Rettenbeck. It also incorporates elements contributed by participants in two seminars; one at the Dallas Institute of the Humanities & Culture in 1985 and the other, (the first of five planned consultations on Body History), held in 1986 at Pitzer College in Claremont.

The items listed do not necessarily have as their subject our main theme, namely the *Historicity of the Human Body*. However, they have all been helpful to one of us in dealing with the *perceived body* and with the *perceptual milieu* as subjects which deserve historical study. While teaching this subject at the California Institute of

* B. Duden, *Geschichte unter der Haut* (Stuttgart: Klett-Cotta, 1987).

Technology, I was encouraged by Professor John Benton to consolidate this file and make it accessible to other colleagues. Thanks to the personal interest which he took in bringing the manuscript to completion it is now possible to publish it as a working paper in the Division of Humanities.

In every sense this is a Working Paper: a call for corrections, additions and weeding. Especially the annotations, taken from notes meant for each other, need further editing. Upon reading proofs, I was embarrassed to notice that some of those items which all of us knew and had built upon precisely for this reason, went without an annotation. Further, this repertory has been prepared as part of a larger project: the formal publication of this repertory as a guide to the study of the emerging field of Body History. Towards this guide almost a dozen colleagues have by now volunteered to prepare short bibliographic essays: each will comment on recent scholarship in her or his field of interest that leads into the new territory we want to explore.

It was not easy to prepare this list, because almost everything ever written can be understood as an embodiment of its time and related to body perception. On the other hand, reflections that concentrate directly on the *Gestalt* of the human body in a given epoch are rather scarce. The epoch-specific everyday experience of the lived body has rarely become a subject of research.

Books and articles written during the last hundred years and dealing more or less directly with the everyday experience of the body in past times constitutes the bulk of my list. I draw on the history of medicine, religion, alchemy, philosophy and architecture, but mainly when I judge it relevant to the everyday experience and meaning of bodies. It was particularly difficult to draw a line in medical history; most modern authors dealing with medical concepts, themes or images touch on body experience only in tangential ways.

It was even more difficult for me, as a social historian, to distinguish body history from some of the subjects with which I am most familiar: the enclosure of women into the domestic sphere; the gender specific definition of industrial work; the

new kinds of violence experienced by women, soldiers, inmates and prostitutes since the mid-nineteenth century; the history of alcoholics; the marginalization of the aged and the experience of the raped in our time. From studies in this area I could only pick and choose. The history of the industrial milieu and its social or technical aspects which shape the body experience we now "have" is--in my opinion--a territory so vast, that it calls for separate treatment.

This list is weak in references on contemporary body perception: studies done in psychology, psychoanalysis, motivational research or proxemics. Some of this might be useful to the historian in shaping his concepts, but I would need advice to make the right selections.

This list focuses on the body in Western society. I often regretted that this decision stopped me from including valuable studies in extra-European cultural anthropology. But I quote studies from archeology, Near Eastern philology, Islamic or Biblical studies when they seem relevant to the sociogenesis of the characteristically Western body. Some items are included primarily because of their methodological value, like the great monographs on Chinese sexual techniques, the linguistic representation of Hopi space or Navajo directions. For this same reason, items from word field studies (semantics) reaching beyond the Western realm are occasionally included.

The selection of subject headings for the index reflects the themes which have been taken up in the conversations from which this repertory has grown. When a proper name was used as a subject heading, it has been spelled in capital letters.

The preparation of this repertory has not been funded in any way: it would not have come into existence without the assistance of librarians at many institutions. To prepare this bibliography and the documentary basis for the guide into which it should grow, it has been necessary to assemble Xerox copies from widely dispersed and sometimes rare materials. A copy of these Xeroxed materials has been deposited by me, filed and bound, in the Main Library of the Pennsylvania State University,

together with one marked copy of this Repertory which serves as a catalogue to the collection. This was done at the invitation and with the help of Dr. Joseph Kockelmans of the Graduate School of Philosophy at Penn State. Dirk v. Boetticher and Jean Robert volunteered many days of their visit to the U.S. to execute the details necessary for the creation of these archives. The acquisition of the first copies became possible through the competent and patient help of many people, among whom I want to thank very particularly:

Mr. Gregory Olsen, who directs the BAKER service at the Berkeley Library. Through his assistance and the hospitality extended to Ivan Illich by the University in the department of Civil Engineering, Illich was enabled to do his part of the research which appears in this Repertory.

Mrs. Gesine Bottomley, Librarian of the Wissenschaftskolleg zu Berlin, for her advice and guidance.

Mrs. Mary Rice-Lively of the Dallas Central Library, who gathered for me an unusual body of literature relevant to the etymology and semantics of terms referring to the body.

Mrs. Jane Finney, of the Honnold Library at Claremont, California, who went far beyond the call of duty to assist a visiting faculty member to satisfy her seemingly scurrilous curiosities.

I wished that I had had more time to take advantage of the hospitality of the Huntington Library, which was extended to me through Virginia Renner; its organization allowed me to accomplish much in a brief time.

Notwithstanding all efforts and help the transformation of the manuscript into a finished working paper proved to be a major task. For the final preparation of the manuscript I am extremely grateful to Mrs. Rosy Meiron.

ABLEMAN, Paul. *Anatomy of Nakedness*. London: Orbis Publ., 1982.

ACCATI, Louisa. "Lo spirito della Fornicazione: virtu dell'Anima e virtu del corpo in Friuli: Fra '600 e '700." *Quaderni storici* 41 (1979): 644-672. Based on an inquisition on the parish level in Friuli around 1645 against women, practicing age-old magical rituals. Women's bodies appear as the source of communal self-understanding and power.

ACKERKNECHT, Erwin H. "Death in the History of Medicine." *Bulletin of the History of Medicine* 42 (1968): 19-23.

----. "Medical Practices." In *Handbook of South American Indians*, ed. by Julian Haynes STEWARD, v.5. 621-43, Washington: U.S.Govt.Print Off., 1957.

----. *Medicine and Ethnology: Selected Essays*. Stuttgart, Wien, 1971. "Medicine has much more the character of a function of the culture pattern than of 'biology'". An important collection of early articles by a pioneer in medical ethnology.

----. "Primitive Autopsies and the History of Anatomy." In *Medicine and Ethnology*, by E.H. ACKERKNECHT, Kap. 4. Stuttgart, Wien, 1971. Formerly in *Bulletin of the History of Medicine* 13 (1943): 334-339.

----. "Midwives as Experts in Court." *Bulletin of the New York Academy of Medicine* 52, no. 10 (1976): 1224-1228. Midwives were not recognized as a guild, yet necessary as court experts in case of rape. In the attempt to make them unnecessary "medical authorities for centuries denied the existence of the hymen."

----. *Therapeutics from the primitives to the 20th century*. New York: Macmillan, 1973.

ADLER, Alfred. "Les Jumeaux sont rois." *L'Homme* 13, nos. 1-2 (1973):167-192. Synthesis of African perception of and belief about twin births.

ADLER, Hans. *Lebensdrang und Todesverlangen in der deutschen Literatur 1850-80*. Diss. Heidelberg, 1932.

ADOLF, Helene. *Wortgeschichtliche Studien zum Leib/Seele-Problem: Mittelhochdeutsch lip 'Leib' und die Bezeichnungen fuer corpus*. Wien: Intern. Religionspsychol. Ges., 1937. (Zs. f. Rel.-Psychol. Sonderheft 5.) Zeitschrift f. Religions-Psychologie.

AGUIRRE BELTRAN, G. *Medicina y magia: el proceso de aculturación y el curanderismo en México*. Mexico, 1955. Extensive examination of inquisitorial proceedings in Mexico for references to folk medical practice and magic. Respondents are very often indios or black slaves.

AHRENS, Heinrich Ludolf. *Die griechischen und lateinischen Benennungen der Hand: Etymologische Untersuchung*. Leipzig: Teubner, 1879. Both etymological and semantic treatment of the stem corresponding to "hand".

AIGREMONT (pseud). "Beitraege zur Hand und Fingersymbolik und Erotik." *Anthropophyteia* 10 (1913): 314-329.

----. (pseud. SCHULTZE-GALLERA, S.). 2nd ed. *Volkserotik und Pflanzenwelt. Eine Darstellung alter wie moderner erotischer und sexueller Gebraeuche, Vergleiche, Benennungen, Sprichwoerter, Redewendungen, Raetsel, Volkslieder, erotischen Zaubers und Aberglaubens, sexueller Heilkunde, die sich auf Pflanzen beziehen*. 2 vols. Halle: Hallescher Verlag fuer Literatur und Musik, 1919.

- . *Fuss- und Schuhsymbolik und Erotik: folkloristische und sexualwissenschaftliche Untersuchungen*. Leipzig: Deutsche Verlagsanstalt, 1909.
- ALBERT, Christine Ottilie H. *Leiderfahrung und Leidueberwindung in der deutschen Lyrik des 17. Jhs.* Diss. Muenchen, 1956.
- ALCHIAN, Armen A. , ed. *The economics of charity: essays on the comparative economics and ethics of giving and selling with applications to blood*. London: Inst. of Economic Affairs, 1973.
- ALIMENTI, Alessandro, FALTERI, Paola. "Donna e salute nella cultura tradizionale delle classi subalterne". *Donna-Woman-Femme* 5 (1977): 75-104.
- ALLAN, N. "I santi thaumaturghi." *KOS* 1,7 (1984): 55-68.
- ALLEN, Catherine J. "Body and Soul in Quechua Thought." *Journal of Latin American Lore* 8,2 (1982): 179-196.
- ALLEN, Sally G., HUBBS, Joanna. "Outrunning Atlanta: Feminine destiny in Alchemical Transmutation." *Signs* 6, no. 2 (1980): 210-221.
- ALLEN, Suzanne. "Plus Oultre." *Revue des Sciences Humaines*, 44, No. 168, (1977): 503-515.
- ALLERS, Rudolf. "Microcosmus: from Anaximandros to Paracelsus." *Traditio* 2 (1944): 319-407.
- ALP, S. "Zu den Koerperteilnamen im Hetitischen." *Anatolia* 2 (1957): 1-48.
- ALSTON, Mary Niven. "The attitudes of the Church toward dissection before 1500." *Bulletin of the History of Medicine* 16 (1944): 221-238. Prospero Lambertini, later Pope Benedict XIV, in 1737 stated that the Church, always in favor of arts and sciences, never would have opposed anything as beneficial as dissection. Alston reviews both conflicting opinions of historians and of late medieval evidence.
- ALTIERI-BIAGI, Maria Luisa. *Gugliermo Volgare: Studio sul lessico della medicina medievale*. Bologna, 1970.
- AMES, R.S. "The meaning of body in classical Chinese thought." *International Philosophical Quarterly* 24 (1984): 39-53.
- ANCHIETA CORREA, José de. "L'évolution de la notion de 'corps' à la notion de 'chair' chez Maurice Merleau-Ponty." *Kriterion* XIX, 66 (1966-72): 75-115.
- ANDRAE, W. *Die ionischen Saeule: Bauform oder Symbol?* Berlin: Verlag fuer Kunstwissenschaft, 1933. (Studien zur Bauforschung 5.) Some references on body-symbolism.
- ANDRESEN, Karl Gustav. *Ueber Volksetymologie*. Heilbronn 1876. Verb. und verm. Aufl. Leipzig: Reisland, 1919. (7th ed. orig. 1876). A standard reference work on folk etymology that went through many editions. Two of more than a dozen sections deal explicitly with folk-etymology related to body parts, illness and remedies.
- ANNALES DE BRETAGNE 86,2 (1979). "La médicalisation en France du XVIIIe au début du XXe siècle." (Special issue)
- ANNALI di MEDICINA NAVALE e TROPICALE. "Pagine di storia della scienza e della

tecnică." Special issue. Dedicato al quinto centenario Leonardiano (1452-1952). Roma: Ministero della Difesa Marina, 1952. Excellent survey of the pictorial evolution of anatomic representation: LIBER, STROPPIANA, TAVONE, PASSALACQUA, GALEAZZI, MOELLER.

ANTHROPOPHYTEIA. *Jahrbuecher fuer Folklorist. Erhebungen und Forschungen zur Entdeckungsgeschichte der gesellschaftlichen Moral*, hg. von Friedrich Salomon KRAUS, Bd. 1-10 nebst Beiwerke zum Studium der Anthropophytie Bd. 1-7. Leipzig: Ethnologischer Verlag, 1904-14.

ANZIEU, Didier. *Le moi-peau*. Paris: Dunod, 1985. Reflections on the analogy between "ego" and the "skin" by a practicing psychoanalyst. Valuable for the historian mainly for the clarification of *skin* as an experience.

ARANO, Luisa Cogliati. *The Medieval Health Handbook Tacuinum Sanitatis*. New York, 1976.

ARCHIVES DES SCIENCES SOCIALES DES RELIGIONS. "Guérisons et faits religieux." Special issue, 54, no. 1: 1982.

ARDENER, Shirley, ed. *Women and Space: Ground Rules and Social Maps*. New York: St. Martins Press, 1981. Contributions by British anthropologists on the social and symbolic use of space and settings in England, Peru, Iran, Greece and Africa.

----, ed. *Defining Females: the Nature of Women in Society*. England: Halsted Press, 1978.

----, ed. *Perceiving Women*. London: J.M. Dent, 1982.

ARMOROLI, M., ed. *Le cere anatomiche Bolognesi del settecento: Catalogo della mostra organizzata Sett-Nov. 1981*. Bologna: Università degli Studi di Bologna, Accademia delle Scienze, 1981. Catalogue for an exposition of 18th century anatomical wax models.

ARMSTRONG, David. *Political Anatomy of the Body: Medical Knowledge in Britain in the Twentieth Century*. New York: Cambridge Univ. Press, 1983. The goodenough commission which reorganized medical education in England after WW II barely mentions the patient; only 20 years later the Todd report challenged medical schools to focus this education on the doctor/patient relationship. The fabrication of the patient as a subject became the goal of good practice. First medicine became concerned with the patient's "compliance". The clinical examination that had been used as a mere device for constituting the body as an object of treatment turned into the medical interview for analyzing and thereby fabricating idiosyncratic patients. Insistence on compliance, sensitivity, meaning and subjectivity had the effect of constituting the patients subjectivity as the object of the medical enterprise. Together with ARNEY this is one of the important reminders that we might be living at the hinge-time of body-history.

ARNEY, William Ray, BERGEN, Bernard J. *Medicine and the Management of Living: Taming the Last Great Beast*. Chicago: Univ. of Chicago Press, 1984. Points towards a major transformation in US attitudes towards the body--if not a new way of perceiving it. At the end of WW II the major criticism of mainline medicine was, that its professional perspective objectified and alienated the patient's body, forcing the patient to look at himself through the physicians eye. By 1980 the substance of medical discourse has shifted: the patient is wooed as a partner of his therapist - and the therapist often presents himself in an ancillary function in the maintenance or recovery of the patient's body. This transformation might be hailed by pupils of Szasz or Balinas as transitions from a model of passive to one of active interactions, thus obscuring the unprecedented newness of the ways

in which patients now objectify themselves. The author claims that it would be more fruitful to follow Foucault's analytic model, and speak of a successful discourse that has created the body as object, analogous to the 19th century discourse that created "sexuality".

ARNOLD, Odile. *Le corps et l'âme: La vie des religieuses au 19e. siècle.* Paris: Le Seuil, 1982.

ARNOLDSON, Torild Washington. *Parts of the Body in Older Germanic and Scandinavian.* Reprint New York: AHS Press, 1971. (original Chicago 1915).

ARON, Jean Paul, KEMPF, Roger. *Le pénis et la démoralisation de l'occident.* Paris: Grasset, 1978.

ARTELT, Walter. *Studien zur Geschichte der Begriffe 'Heilmittel' und 'Gift': Urzeit-Homer-Corpus Hippocraticum.* Darmstadt: Wissenschaftliche Buchgesellschaft, 1968. (original Leipzig 1937).

----. "Bemerkungen zum Stil der Anatomischen Abbildungen des 16. und 17. Jahrhunderts." In *Acta del XV Congreso internacional de Historia de la Medicina Madrid-Alcala 1956.*, vol. 1: 393-961, Madrid, 1958. A sequence of aperçus on the artistic intent in anatomical paintings, especially mannerism.

ASPIZ, Harold. *Walt Whitman and the Body Beautiful.* Urbana: Univ. of Illinois Press, 1980. Whitman repeatedly stated that poetry involves the reciprocal relationship between language and the human body. The study concentrates on the physiological ideas and connotations of Whitman's poetry and explores their provenance. Whitman was a keen observer of nineteenth century medical practice, hospitals and U.S. healing cults. He transmutes decade-specific lore and scientific opinion (chaps. 4 & 5 - phrenology, physiognomy, electrical biology, magnetism, spiritism and chap. 6 - sexual-eugenic themes related to motherhood) into a gestic gospel of the body.

ATKINSON, Clarissa W. "Precious Balsam in a Fragile Glass: The Ideology of Virginity in the later Middle-Ages." *Journal of Family History* 8, no. 2 (1983): 131-143.

ATKINSON, J.W. "E.G. Conklin on Evolution: The Popular Writings of an Embryologist." *Journal of the History of Biology* 18, no. 1 (Spring, 1985): 31-50.

AUER, A. *Leidenstheologie des Mittelalters: Das geistige Oesterreich.* Bd. 3. Salzburg, 1947.

AUGÉ, Marc. "Introduction." *History and Anthropology* 2 (1985): 1-15 (Spec. Issue: Interpreting Illness).

----. and HERZLICH, Claudine. *Le sens du mal: Anthropologie, histoire, sociologie de la maladie.* Paris: Editions des Archives Contemporaines, 1984.

AZOUVI, F. "Woman as a Model of Pathology in the eighteenth century." *Diogenes* 115 (1981): 22-36.

BAADER, Gerhard, KEIL, Gundolf, Hg. *Medizin im mittelalterlichen Abendland.* Darmstadt: Wissenschaftliche Buchgesellschaft, 1982. (Wege der Forschung 363.). A high class reader that gathers hitherto dispersed articles, which reflect on centuries progress in the history of medieval medicine.

----. "Die Entwicklung der medizinischen Fachsprache im hohen und spaeten Mittelalter." In *Fachprosaforchung*, ed. by G. KEIL and P. ASSION, 88-123. Berlin: 1974. In classical Rome medical terminology was nourished from popular speech, not from high Latin, this notwithstanding Cicero's efforts. The medical Latin taken for granted by humanists is of twelfth century origin. Constantinus Africanus, a North African drug merchant and later monk at Monte Cassino, who had studied in Baghdad and who translated Galen from Arabic into the best then available Latin began to create the abstract technical language capable of rendering the strongly "aristotelian" arabic Galen. The physician's response was soon doubly removed from the patient's complaint: it was in a foreign and also in a new language.

BACHELARD, Gaston. *La Poétique de l'espace*. Paris: Presses Universitaires de France, 1970. (English: *The Poetics of Space*. Foreword E. Gilson, Boston Beacon Press, 1969).

----. *La Terre et les rêveries du repos*. Paris: Presses Universitaires de France, 1977.

----. *Water and Dreams: An Essay on the Imagination of Matter*. Original Paris 1942. Dallas: Institute for Humanities and Culture, 1983.

An odd yet influential epistemologist concerned with the perception of "elements" (earth, water, space, fire) as "stuff", and the history of this stuff as imagined. The approach to body history taken by the author of this bibliography has been influenced decisively by this author.

BACHOFEN, Johann. Fortsetzung der Betrachtung der Suempfe und Suempfpflanzen. Ihre Gleichstellung mit den menschlichen Haaren und beider Beziehung zu hetaerischer Geschlechtermischung. (pp. 380-384), par. 5 in *Zweite Abhandlung: Oknos der Seilflechter*. *Collected Works* 4. Schwabe: Basel, 1954.

BAEUMKER, Clemens, Hg. *Des Alfred von Sareshel-Alfredus Anglicus-Schrift De motu cordis*. Zum ersten Male vollstaendig herausgegeben und mit erkläerenden Anmerkungen versehen. Muenster, 1923. (Beitraege zur Geschichte der Philosophie 23/1,2.). Alfred's pre-scholastic treatise became known due to Thomas Aquinas' refutation of its thesis, that the heart is the seat of the soul. It also seems to have been known to Harvey. "Motus" here explicitly refers to a spinning movement, not to a beating or pumping.

BAKAN, David. *Disease, Pain and Sacrifice: Towards a Psychology of Suffering*. Univ. of Chicago, 1968. The practice of clinical psychology, the study of the history of religion and philosophical acumen make this an important text for the phenomenology of the body. It is mostly pain or discomfort which attracts attention to body perception. The distinction between pain and disease, stimulus and response is based on the rather clean-cut distinction between organism and environment--while it is precisely this distinction which breaks down when we have pain. Pain has no other locus but the conscious ego--it is literally the price for the "possession of a conscious ego".

BAKHTINE, Mikhail. *L'Oeuvre de François Rabelais et la culture populaire au Moyen Âge et sous la Renaissance*. Paris: Gallimard, 1970.

----. *Rabelais and His World*. Cambridge, Massachusetts, 1965.

BALAN, B. *L'ordre et le temps: L'anatomie comparée et l'histoire des vivants au XIXe siècle*. Paris: Vrin, 1979.

BALDWIN, Roger. *An interdisciplinary Bibliography of Body Movement and Body Symbolism*. Chicago: Fogg Art Museum, 1979.

- BALLAUF, Theodor. *Die Wissenschaft vom Leben: Eine Geschichte der Biologie*. Bd. 1. Muenchen, 1954.
- BALTHASAR, Hans Urs von. *Theodramatik*. Einsiedeln: Johannes Verlag, 4 vols., 1976. Vol. 2, pp. 289-305 deals with body metaphors used by Church Fathers in the exegesis of the History of Salvation.
- BALTRUSAITIS, Jurgis. *Aberrations, quatre essais sur la légende des formes*. Paris: Olivier Perrin, 1957. (Collection Jeu Savant). Pp. 8-46 give a brilliant and learned history of the analogies between human and animal physiognomy in post-medieval Europe; what these similarities or analogies tell about nativity, destiny, character and the world's destiny. Bibliography, pp. 127-128.
- BAMBERG, Corona. "Der Leib des Menschen nach dem Zeugnis der Vaeter." *Anima* 9 (1954): 117-130. The appearance of bridal symbolism among early Church Fathers.
- . *Was Menschsein kostet: aus der Erfahrung des fruehchristlichen Moenchtums gedeutet*. Wuerzburg: Echter, 1971. A modern Benedictine nun's meditations on the texts of early Christian monks who find keen self-awareness in asceticism.
- BARASCH, Mosche. *Gestures of Despair in Medieval and Early Renaissance Art*. New York: New York Univ. Press, 1976.
- BARB, A.A. "Diva Matrix. A faked gnostic intaglio in the possession of P.P. Rubens and the iconology of a symbol." *Warburg Journal* 16 (1953): 193-238. Exhaustive iconographical documentation of gems representing the womb.
- BARDY, G. art: "Catherine, Sainte", *Dictionnaire d'histoire et de géographie ecclésiastique*. Paris: Letauzey, 1912 f. Catherine of Alexandria is supposed to have bled milk when decapitated.
- BARGHEER, Ernst. *Eingeweide: Lebens- und Seelenkraefte des Leibesinneren im deutschen Glauben und Brauch*. Berlin, 1931. The major encyclopedia of European lore, folk and medical, religious, superstitious and scientific beliefs about the human guts: heart and brains, urine and blood, gall and excrement serve as the seat of life, and mantic device, as magic tool or as remedy and as the seat of illness.
- BARKAN, Leonard. *Nature's work of art: The human body as image of the world*. New Haven: Yale Univ. Press, 1975. "An attempt to define a habit of thought . . . the cause (of which) is to be found in the history of ideas and the effect in poetic imagery and metaphor" (p. 7). The habit in question is that of thinking the body as a microcosmos relative to the cosmos, the commonwealth and the domain of esthetics and architecture. The study examines the Fairie Queene, and the idea that men are multiple rather than single beings.
- BARKER-BENFIELD, G.J. *The Horrors of the Half-Known Life: Male Attitudes towards Women and Sexuality in Nineteenth-Century America*. New York, 1976. Describes the social construction of American sexuality in the discourse of mid-nineteenth-century American gynecological discourse. Careful exegesis of the changing metaphors in these texts.
- BARREAU, S. "Essai d'écologie des métamorphoses de l'alimentation et des fantasmes du goût." *Informations sur les Sciences Sociales* 18, no. 3 (1979): 421-35. A sociological study of the change (and loss) of taste as a result of the homogenization and standardization of food.
- BARREL, John. *The idea of landscape and the sense of place, 1730-1840: An Approach to*

the Poetry of John CLAIRE. Cambridge: Cambridge Univ. Press, 1972. A recognized masterpiece of literary criticism: the best introduction to the complexity.

- BARTH, Suse. *Lebensalter. Darstellungen im 19. und 20. Jahrhundert*. Ikonographische Studie. Inauguraldissertation, Ludwig Maximilian Universitaet, Muenchen, 1971. Akademischer Photodruck, Bamberg. Iconography of the ages of Men, aging and the difference of its appearance in men and women in the nineteenth and early twentieth century. Mostly German art.
- BASKETT, William Denny. *Parts of the Body in the later Germanic dialects*. Chicago: Univ. of Chicago Press, 1920. (Linguistic Studies in Germanic 5.). How words came to have their present meaning rather than to show the original meaning. Besides each word the author places related words from the same and other dialects in order to exhibit the primary meaning. Extremely rich in varieties, e.g., "penis", pp. 106-111 contains seventeen different fields of meaning, that are all not even related to scrotum or testicle.
- BASTIEN, Joseph W. *Qollahuaya-andean Body Concepts: A topographical, hydraulic model of Physiology*. Univ. of Texas, Arlington, 1984.
- BATAILLE, Georges. *L'Érotisme*. Paris: Ed. de Minuit, 1957.
- BATHE, Johannes. *Die Bewegungen und Haltungen des menschlichen Koerpers in H. von Kleists Erzaehlungen*. Diss. Tuebingen: Laupp, 1917. One in every 36 words in KLEIST's opus designates a movement or posture of the human body - more so in his early work. Compared with C. F. MEYER, G. KELLER. Kleist stresses gesture over posture and describes it to tell a story rather than to express the feelings of his protagonist.
- BATTISTI, Carlo. "Les dénominations de la luette dans les dialectes calabrais." *Mélanges Roques Paris Didier III* (1952): 33.37. Luette = the "uvula" in the throat.
- BAUDINET, Marie-José. "L'incarnation, l'image, la voix." *Esprit*. Paris (Feévr., 1982): 188-194. (Special issue on the body). Reflections on the characteristics of the body as such in icons of the Eastern Church.
- BAUDRILLARD, Jean. *Pour une critique de l'économie du signe*. Paris: Gallimard, 1972.
- . *L'échange symbolique et la mort*. Paris: Gallimard, 1976. (esp. ch. IV: Le corps ou le charnier du signe).
- BAUER, Gerhard. *Claustrum Animae*. Muenchen: Fink, 1971. Thorough semantic study of the medieval topos: "the soul's cloister", the retreat within.
- BAUER, Joseph. *Geschichte der Aderlaesse*. (Orig. Muenchen 1870). Reprint Muenchen: W. Fritsch, 1966. Dated, but still the broadest and most reliable history of medical ideas on "bleeding" induced.
- BAUER, Veit Harold. *Das Antonius-Feuer in Kunst und Medizin*. Berlin: Springer, 1973. A social history of the crippling epidemic resulting from ergot poisoning. What was known in antiquity and the Middle Ages about its etiology. The main part of the book is a detailed analysis of paintings by Mathias Gruenewald, Hieronymus Bosch and Peter Breughel. The Altar of Isenheim was commissioned by the "Order of St. Anthony", a religious foundation originating in 1049, which specialized in the care of ergot-cripples and for long periods maintained more than 350 hostels. Sixty-one excellent reproductions.
- BAUERREISS, Romuald. *Pie Jesu: Das Schmerzensmann-Bild und sein Einfluss auf die Mittelalterliche Froemmigkeit*. Muenchen: Widmann, 1931.

- BAUMBACH, R. "Das Verb in deutschen medizinischen Lehrbuechern." *Deutschunterricht fuer Auslaender* 1 (Janvier, 1967): 11-20.
- BAXANDALL, Michael. *Painting and Experience in Fifteenth- Century Italy: a primer in the social history of pictorial style*. Oxford, 1972.
- BAZIN, Nancy Topping. "The concept of androgyny: a working bibliography." *Women's Studies* 2(1974): 217-35.
- BEATRICE, Pier Franco. "Continenza e matrimonio nel cristianesimo primitive (sec. I-II)." In Cantalamessa, Raniero ed., *Etica sessuale e matrimonio nel cristianesimo dalle origini*. Vita e Pensiero, Milano 1976. (Studia Patristica Mediolanensia 5).
- BECHTEL, Fritz. *Ueber die Bezeichnungen des Magens im Grieschischen*. Berlin: Weidmann, 1903.
- . *Ueber die Bezeichnung der sinnlichen Wahrnehmungen in den indogermanischen Sprachen. Ein Beitrag zur Bedeutungs Geschichte*. Weimar: H. Boehlau, 1879. The study deals with the etymology of words that designate experience rather than with the field of words that refer to an experience. Author concludes that in indogermanic languages the words designating sensual experience take their origin from those which designate the experienced object rather than the act of experience: the smell, taste, sound of the object leads to the designation of the sense perception. Frequently in indogermanic languages, the experience of hearing and sight are expressed with the same word.
- BECK, Brenda. "The symbolic merger of body, space and cosmos in Hindu Tamilnad." *Contributions to Indian Sociology* 10 (1976).
- . "The Anthropology of the Body." *Current Anthropology* 16, no. 3 (1975).
- BEDALE, Stephen. "The meaning of kefare in the Pauline epistles." *The Journal of Theological Studies* 5 (1954): 211-215.
- BEER, Ellen, J. *Die Rose der Kathedrale von Lausanne und der kosmologische Bilderkreis des Mittelalters*. Bern: Benteli Verlag, 1952. An iconographic study of the rosette window of the Cathedral of Lausanne in which early Christian doctrine, geometrical semantics and medieval exegesis unite: four elements, seasons, rivers in Paradise, eight winds and monsters combine with trinitarian symbolism to give the twelve months which project the mysteries of the liturgical year into the zodiac. All this is reflected in the geometrical rules according to which (p. 47ff) the human figure is constructed.
- BEHLING, Lottlisa. *Zur Morphologie und Sinndeutung kunstgeschichtlicher Phaenomene. Beitrage zur Kunstwissenschaft*. Koeln, Wien: Boehlau, 1975.
- . "Die Engeldarstellung in der deutschen Kunst um 1000." *Beitraege zur christlichen Philosophie* 6 (1950): 25-37.
- BEHM, Johannes. art. "Koilia" (i.e. "belly" etc.) In *Theologisches Woerterbuch zum Neuen Testament*. ed. Gerhard KITTEL. Vol. 3: 786-89. Stuttgart, 1938. The perception of the belly in the New and Old Testament.
- BEIDELMANN T.O. "The blood covenant and the concept of blood in Ukaguru." *Africa* 33 (1963): 321-342.
- BEINHAUER, Werner. "Ueber 'Piropos' (Eine Studie ueber spanische Liebessprache)."

Volkstum und Kultur der Romanen 7, nos. 2-3 (1934): 111-162. A rich and varied collection of those exclamations that Spanish men cultivated when passing a woman on the street. The metaphor used to suggest body type and carriage are manifold and surprising.

BEISSEL, Stephan. *Die Verehrung der Heiligen und ihrer Reliquien in Deutschland im Mittelalter*. 2 vols. Herder: 1880 & 1882; reprint ed. with foreword by Horst APPHUN. Darmstadt: Wissenschaftliche Buchgesellschaft, 1977. Still unsurpassed synthetic treatment of medieval devotion to the Catholic saints, particularly their bodies (relics). The author still could let himself be guided by surviving popular rituals in the sanctuaries of the late nineteenth century.

BELKHODJA, Badra. "Les représentations de la grossesse." *Revue Tunisienne des Sciences Sociales*. vol. 2, no. 3 (1963) 57-61.

BELL, Rudolph. *Holy Anorexia*. Chicago: Univ. of Chicago Press, 1985.

BELMONT, Nicole. *Les signes de la Naissance: étude des représentations symboliques associées aux naissances singulières*. Paris: Plon, 1971. A major attempt to gather interpretations of two exceptional forms of birth: cowl and feet-first. The first part deals with European folklore and medical tradition, first descriptive then interpretative. The second analyzes African and Oceanic materials. A comparison leads the author to assign a world-wide central mythopoeitic function to these strange births, and to compare the inductive-folklorist approach with the systemic approach of the enlightened mythologist who has learned where to look for relevant details in folklore.

BENEDEK, Thomas G. "Beliefs about Human Sexual Function in the Middle Ages and Renaissance." In *Human Sexuality in the Middle Ages and Renaissance*, ed. by Douglas RADCLIFF-UMSTEAD, 97-119. Pittsburgh, 1978. A judicious choice of a few illustrations and texts. The difference between men's and women's anatomies is primarily established through symbolic reference to such dualities as warm/cold; right/left.

BENEDICENTI, A. *Malati, medici e farmacisti, storia dei rimedi traverso i secoli e delle teorie che ne spiegano l'azione sull'Organismo*. Milano, 1925. 2 vols. An early social history of drugs and what their use allows to surmise about lay and medical body perception.

BENSON, R.G. *Medieval Body Language. A Study of the Use of gestures in Chaucer's Poetry*, Copenhagen: Rosenkilde and Bagger, (Anglistica XXI) 1980. Scholars have, in the main, overlooked Chaucer's innovative use of gesture, which he developed in Troilus and in the Canterbury Tales into a complex and flexible artistic device.

BENTON, John F. "Trotula, Women's Problems, and the Professionalization of Medicine in the Middle Ages." *Bulletin of the History of Medicine* 59 (1985): 30-53.

BENVENISTE, Émile. "Termes gréco-latins d'anatomie." *Revue de Philologie* 39 (1965): 8-13. Several of the most common body terms in later Latin are the result of medical translations from the Greek, e.g., stomachus, colon.

----. "Med*- et la notion de mesure." In *Le vocabulaire des institutions indo-européennes*, vol. 2, 123-132. Paris: Minuit, 1969. See for the etymological relationship between measure, moon and medicine.

BENZ, Ernst. *Die Vision: Erfahrungsformen und Bilderwelt*. Stuttgart: Klett, 1969. The author taught religious sciences and was firmly rooted in the Eranos-Circle (Zuerich), yet criticized the psychological interpretation of visions current in C. G. Jung's school of its methodology. It is unhistorical to assume that the "imaginings" of pictures and symbols of

all epochs and religions can be deciphered by referring them to the same set of Archetypes. Hence the author stresses the specificity in form and content which distinguishes and characterizes visions--very often those of bodies--in different cultures.

----. *Urbild und Abbild: Der Mensch und die mythische Welt*. Leiden, 1974. (Gesammelte Beitraege zum Eranos Jahrbuch.)

----. *Ueber die Leiblichkeit des Geistigen: Zur Theologie der Leiblichkeit bei Jakob Boehme*. Montreal, 1977.

BERG, Alexander. *Der Krankheitskomplex der Kolik- und Gebaermutterleiden in der Volksmedizin und Medizingeschichte*. Berlin, 1935. The perceived similarity between "stomach" and "womb", between digestion and gestation finds its expression in three ways: the pain in the two organs is designated by the same terms; the same herbs are used in therapeutic practice and votive-offerings of the same shape are made. Ethnological testimonies (mainly from Eastern Prussia and the Baltic) are interpreted by ample reference to earlier medical tradition.

BERGER, John. *Ways of Seeing*. London: British Broadcasting Corporation & Penguin Books, 1972 (Transl: *Voir le Voir*, Paris: Alain Moreau, 1976).

BERGER, Kurt. "Die Ausdruecke der Unio Mystica im Mittelhochdeutschen". *Germanische Studien* 168. Berlin: Ebering, 1935. Great variety of verbal expressions almost all of which refer to bodily movements, feelings, activities.

BERGHOF, Emanuel. *Entwicklungsgeschichte des Krankheitsbegriffes*. Wien: Maudrich, 1947. (Wiener Beitraege zur Geschichte der Medizin 1).

BERGMANN, Karl. "Kulturgeschichtliche Wortbetrachtungen: Der menschliche Koerper, seine Krankheiten, sein Bau und die Aufgaben gewisser koerperlicher Organe." *Zeitschrift fuer Deutschkunde* 41 (1927): 387-394.

BERLINER, Rudolph. "Der Logos am Kreuz." *Das Muenster* 11 (1958).

----. "Bemerkungen zu einigen Darstellungen des Erloesers als Schmerzensmann." *Das Muenster* 9, nos. 3-4 (1956): 1-21. Important contributions to the iconography of Christ's crucified body, that is first represented as that of a dead man in the twelfth century.

BERNARD, Michel. *Le corps*. Paris: Editions Universitaires, 1974.

BERNARDS, Peter. "Die rheinische Mirakelliteratur im 12. Jahrhundert." *Annalen des historischen Vereins fuer den Niederrhein* 138 (1941): 1-76 and: 140 (1942): 112ff.

BERNHEIMER, Richard. *Wild Men in the Middle Ages: A study in art, sentiment, and demonology*. Cambridge, Massachusetts: Harvard Univ. Press, 1952.

BERNITT, Paul Friedrich. *Lateinisch "caput" und "capum" nebst ihren Wortsippen im Franzoesischen: Ein Beitrag zu franz. bzw. romanischen Wortgeschichte*. Dissertation. Kiel: R. Cordes, 1905.

BERRY, Patricia. *Echo's subtle body: Contribution to an archetypal Psychology*. Dallas: Spring Publications, 1982.

BESTOR, T.W. "Dualism and bodily movement." *Inquiry* 19, no. 1 (1976).

BÉTÉROUS, Paule-V. "A propos d'une des légendes mariales les plus répandues: Le 'lait de

la Vierge'." *Bulletin de l'association Guillaume BUDÉ* 4 (1975): 403-411. Miracles performed by the breastmilk of the Virgin Mary are widely reported during the XIII century. Reports are contained in eight collections examined here.

BETTELHEIM, Bruno. *Symbolic Wounds: Puberty Rites and the Envious Male*. New York: Macmillan, 1954 (German: *Die symbolischen Wunden: Pubertaetsriten und der Neid des Mannes*. Muenchen: Kindler, 1975.)

BEYERLE, Franz. "Sinnbild und Bildgewalt im aelteren deutschen Recht." *Zeitschrift d. Savigny Stiftung f. Rechtsgeschichte* 71, Germ. Abt. 58 (1938): 788-807.

BIALE, David. "The God with Breasts: El Shaddai in the Bible." *History of Religions* 21, no. 3 (1982): 240-256.

BILZ, Rudolf. *Studien ueber Angst und Schmerz*. Frankfurt: Suhrkamp Taschenbuch Wissenschaft, 1971. (Palaeoanthropologie 1/2.)

BIRCHLER, U.B. "Die Rolle der Frau bei der Liebeskrankheit und den Liebestraenken." *Sudhoffs Archiv* 59 (1975): 311-20.

BIRKE, Lynda I.A. and BEST, Sandy. "Changing Minds: Women, Biology and the Menstrual Circle." In *Biological Woman-The Convenient Myth: A Collection of Feminist Essays and a Comprehensive Bibliography*, ed. by Ruth HUBBARD, Mary Sue HENIFIN, Barbara FRIED.

BISILLIAT, Jeanne. "Village diseases and Bush diseases in Songhay: An Essay in Description and Classification with a view to topology," LOUDON, J.D. ed., *Social Anthropology and Medicine*, London 1976, 553-593.

BLACKING, John, Ed. *The Anthropology of the Body*. London, New York, San Francisco: Academic Press, 1977. Outcome of a gathering of British social anthropologists who began to react against a trend within anthropology to monopolize the body as a subject of a new physical anthropology, esp. ethology and social biology. The one common aim of the 9 contributors is a focus on the symbolic dimension: the interface between body and society.

----. "Towards an anthropology of the Body," In BLACKING, J. ed., *The Anthropology of the Body*, New York, San Francisco: Academic Press, 1977: 1-28.

BLACKMAN, Janet. "Popular Theories of Generation: The Evolution of Aristotle's Works: The Study of an Anachronism." In *Health Care and Popular Medicine in Nineteenth-Century England*, 56-88, ed. by John WOODWARD, David RICHARDS, London, 1977. A pamphlet that has often been titled "The Works of Aristotle" was widely read from the 15th century until well into the 20th. Its text changed from edition to edition and arguably it "provides a barometer of ideas on sexual relations and childbirth". This vernacular pamphlet was certainly one agent that kept alive long obsolete beliefs. In the turn to the 19th century references to the seat of lust are omitted when the womb is described and also this organ ceases to be pictured as a phallus turned inside.

BLAICHER, Guenther. *Das Weinen in mittelenglischer Zeit: Studien zur Gebaerde des Weinens in historischen Quellen und literarischen Texten*. Diss. Phil. Fak. Universitaet des Saarlandes, 1966. Mainly concerned with the analysis of the occasions at which tears are shed, and the words with which weeping is expressed, contains many passages in which the bodily expression of sorrow in middle English has been described.

BLANK, Walter. "Mikro- und Makrokosmos bei Konrad von Megenberg." In *Geistliche Denkformen in der Literatur des Mittelalters*, 83-100, ed. by K. GRUBMULLER et al.

Muenchen: Fink Verlag, 1984. Konrad is doubly important to understand the transformation of hermetic tradition during the fourteenth century: he adapted it to German expression, and to late-scholastic concern about "free will." Distinguishing between cosmological correspondence and deterministic influence.

BLASIUS, D. "Geschichte und Krankheit: Sozialgeschichtliche Perspektiven der Medizingeschichte." *Geschichte und Gesellschaft* 2, no. 3 (1976): 397-402.

BLEKER, J. "Über den Zusammenhang zwischen politischen und wissenschaftlichen Tendenzen in der deutschen Medizin um 1848." *Muenstersche Beitræge zur Geschichte und Theorie der Medizin* 13 (1978).

----. "Von der medizinischen Volksbelehrung zur Popularisierung der medizinischen Wissenschaft." *Medizinhistorisches Journal* 13 (1978).

BLERSCH, K. *Wesen und Entstehen des Sexus im Denken der Antike*. Stuttgart, Berlin: 1936. (Tuebinger Beitræge zur Altertumswissenschaft 29).

BLOCH, Iwan, ed. *Handbuch der gesamten Sexualwissenschaft in Einzeldarstellungen*. 3 Bde. Berlin: L. Marais, 1912-25. Encyclopedia of sexual practices, historical.

BLOCH, Marc. *The Royal Touch: Sacred Monarchy and Scrofula in England and France*. Toronto, 1973. Pioneer study in the history of mentality: the inherited power of French and English Kings to heal scrofulosis by touch.

----. *Les rois thaumaturges*. Étude sur le caractère surnaturel attribué à la puissance royale particulièrement en France et en Angleterre. Paris: Armand Colin, 1961.

BLOND, Georges et Germaine. *Histoire pittoresque de notre alimentation: Les Grandes études Historiques*. Paris: Fayard, 1960.

BLUMENBERG, Hans. "Licht als Metapher der Wahrheit. Im Vorfeld der philosophischen Begriffsbildung." *Studium Generale* 10 (1957): 432-447. A philosophical-historical "metaphorology" of light; pp. 441-443 contain a section on the eye and the ear in metaphors.

BODEMER, Charles. "Embryological Thought in Seventeenth-Century England." In *Medical Investigations in Seventeenth-Century England*, by Charles BODEMER, Lester KING, 3-25. Los Angeles, Univ. of California, 1968.

----. "Historical Interpretations of the Human Uterus and Cervix Uteri." In *The Biology of the Cervix*, ed. by R. BLAND, K. MOGHBISSI, 1-11. Chicago, Chicago Univ. Press, 1973. The historical contribution to a symposium on the cervix. The contemporary certainties about the uterus and its functions derive from many thoroughly modern concepts, methods and techniques, mostly beyond the conceptual frame even of late nineteenth century anatomists.

BOESPFLUG, François. *Dieu dans l'art: "Sollicitudinis Nostræ" de Benoît XIV 1745 et l'affaire Crescence de Kaufbeuern*. Paris: Le Cerf, 1980. Detailed history of the repression of a trend in popular iconography to represent the Holy Spirit (third person of Trinity) embodied as a man rather than a dove.

BOEHME, Gernot. "Wissenschaftliches und lebensweltliches Wissen am Beispiel der Verwissenschaftlichung der Geburtshilfe." In *Wissenssoziologie*, hg. von N. STEHR, V. MEJA, 445-463. Opladen, 1981. (Koelner Zeitung fuer Soziologie und Sozialpsychologie 22.) The author is a sociologist of knowledge and historian of science concerned with a

critique of the current scientific model. Eighteenth-century midwives are his example for a different, albeit then receding mode of knowledge.

BOLELLI, Tristano. "Il valore semasiologico delle voci nell'epos omerico." *Annali della Scuola Normale Superiore di Pisa* 17 (1948): 65-75.

BOLLÈME, Geneviève. "L'enjeu du corps et la Bibliothèque bleue." *Ethnologie française* 6, nos. 3-4 (1976): 285-292. Examines French popular literature from the late 17th to the early 19th century to reflect on the way the body appears.

BOLTANSKI, Luc. *La découverte de la maladie: la diffusion du savoir médical*. Paris: Centre de Sociologie Européenne 6, 1968. Based on empirical data supports the thesis of the class-specific diffusion of modern medical civilization in France. Argues that the origin of the poorer man's "hardiness" toward suffering is economic, and contrasts it with the growing middle class struggle to eliminate pain.

----. *Consommation médicale et rapport au corps*. Paris: Centre de Sociologie Européenne, 1970. The author uses an analysis of class-specific attitudes in consumership of medical services to reach conclusions about their symbolic effect on the construction of a class-specific body-percept.

----. "Les usages sociaux du corps." *Annales ESC* 26 (1971): 205-233.

----. *Prime éducation et morale de classe*. La Haye-Paris: Mouton, 1969. (Cahiers du Centre de Sociologie Européenne.) Pp. 141ff. The author studies the class-specific retardation in the spread of eighty manuals on infant care. Any important manual reaches working-class homes when the upper classes have already discarded it. The cumulative tendency of these tracts is the transformation of "infants" into "babies".

BONFANTE, Giulio. "Nota sui nomi indoeuropei delle parti del corpo in latino." In *Hommages à Max Niedermann*. Bruxelles: Berchem Coll. *Latomus*, 1956.

----. "Note sui nomi della 'guancia' e della 'mascella' in Italia." *Biblos* 27 (1951): 361-396.

----. "Sull'animismo delle parti del corpo in indoeuropeo." *Ricerche Linguistiche* 4 (1958): 19-28.

BONNE, J.C. "Depicted Gesture, Named Gesture: Postures of the Christ on the Autun Tympanum." *History and Anthropology* I, pt. I (November 1984): 77-96. A comparison between Christ's posture depicted in sculpture and the description of this same pose in written contemporary texts. The sculpture shows at one glance, simultaneously what linear descriptions can report only as a succession. "The depicted gesture is ambivalent because it is polymorphic: this gesture can even stand up to contradiction consistently".

BONNET, Marie-Jo. *Un choix sans équivoque: Recherches historiques sur les relations amoureuses entre les femmes, 16-20 s.* Paris: Denoel, 1981. Discovery, rediscovery, and public discourse on the seat of female pleasure since the 16th century.

BORD, B. "Les grossesses à enfant visible dans l'art chrétien." *Aesculape N. F* 23 (1933): 50-55, 81-88, 105-122.

BOROVICZENY, Ch.G., SCHIPPERGES, H., SEIDLER, E., Hg. *Einfuehrung in die Geschichte der Haematologie*. Stuttgart: Thieme, 1974. A serious introduction to the history of "Haematology" rather than a guide to further research. Contributions by H. SCHRENK (pp. 1-16) on the ritual use of blood; by SCHIPPERGES (pp. 17-30) on the perception of blood in Antiquity and the Middle Ages; by K.E. ROTHSCUH (pp. 31-46) on the

discovery of blood-corpuscles and by E. SEIDLER (pp. 44-47) on the state of knowledge around 1800.

BOSCHUNG, Urs. "Geburtshilfliche Lehrmodelle: Notizen zur Geschichte des Phantoms und der Hysteroplasmata." *Gesnerus* 1, no. 2 (1981): 59-68. "phantoms", later "pelviarium" then "hystero-plasma" are terms to designate increasingly complex models of woman's organs used in the training of midwives since the eighteenth century.

----. and STOIBER, E. *Wachsbildnerei in der Medizin*. Zurich, 1979.

BOSWELL, John. *Christianity, Social Tolerance and Homosexuality*. Chicago: Univ. of Chicago Press, 1981. With broad scope and immense learning the author documents but does not explain the appearance of an unprecedented image of the "homosexual" toward the end of the twelfth century, reflected in the rise of universal intolerance toward him.

BOTTOMLEY, Frank. *Attitudes to the Body in Western Christendom*. London: Lepus Books, 1979. A survey of the contributions of Christianity towards the perception of the body culled from secondary sources.

BOUCÉ, Paul-Gabriel, ed. *Sexuality in Eighteenth-Century Britain*. New York: Manchester Univ. Press, 1982.

BOUGHALI, Mohammad. *La représentation de l'espace chez les marocains illettrés: Mythes et traditions orales*. Préface de Germaine Tillion. Paris: Ed. Anthropos, 1974. Thoughtful interpretation of oral testimony about space perception given by illiterate Moroccans: distinct layers of qualitatively different "space" lead from the home, the neighborhood, the town into the Muslim universe. Gender specifically different postures, gestures are exacted in each of these spaces.

BOULLOSA, Virginia H. "La concepción del cuerpo en la Celestina." In *La idea del cuerpo en las letras españolas*. ed. by D. CVITANOVIC. Bahía Blanca (Argentina): Instituto de Humanidades, Argentina, Univ. Nacional del Sur, 1973. The anonymous "tragicomedia de Calisto y Melibea" (1499/1502) places the demonic go-between, Celestina, at the center of interest. Widely translated. Had an immense influence on Spanish, but also generally European letters. Four situations in which Celestina reflects on the body. Parmeno and its suitability for love are studied.

BOURDIEU, Pierre. "La maison ou le monde renversé: notes du chapitre I; notes du deuxième chapitre." In *Esquisse d'une théorie de la pratique, précédée de trois études d'ethnologie kabyle*, Chapitre II 45-69. Geneva: Droz, 1972. English translation--*Outline of a theory of practice*. Cambridge Univ. Press, 1977. The classical structuralist paper on gender-specific perception and the use of domestic space. The construction of the house reflects the logic of mythical and ritual opposition between men's and women's orientation in space, expressed in gesture, posture and movement: in the way of sitting, speaking, feeling and thinking.

----. "Remarques provisoires sur la perception sociale du corps." *Actes de la Recherche en Sciences Sociales* 1, no. 14 (1977).

----. *Un art moyen. Essai sur les usages sociaux de la photographie*. 2nd ed. Paris: Editions de Minuit, 1970. Contains some of the most influential observations on the sociological conditions through which a class-specific body is shaped.

----. *Le sens pratique*. Paris: Editions de Minuit, 1980. See Ch. 4: "La croyance et le corps." (pp. 3-134). Claudel said "con-naître c'est naître avec" (p. 112). The "hexis" or state of the body is the realization of a political mythology: the embodiment of what the man or

the woman do. The most elementary movements of everyday "gymnastics" inculcate the equivalence between physical and social space.

----. *La Distinction. Critique sociale du jugement*. Paris: Editions de Minuit, 1979. (Trans. under title *Distinction: A social critique of the judgment of taste*. Cambridge (Mass.): Harvard Univ. Press, 1984.) Chap. 3 develops a theory about posture and gesture (*les pratiques corporelles*) as objectivations and incorporations of social space.

BOURGEOIS, A. *Lépreux et maladreries du Pas-de-Calais du Xe au XIIIe s. Psychologie collective et institutions charitables: Mémoires de la Commission départementale des Monuments historiques du Pas-de-Calais*, Tome XVI. Arras, 1972.

BOURKE, John Gregory. *Der Unrat in Sitte, Brauch, Glauben und Gewohnheitsrecht der Voelker*. Ed. by F. KRAUSS and H. IHM. With a foreword by S. FREUD. Leipzig: Ethnolog. Verlag, 1913.

BOUTEILLER, Marcelle. *Médecine Populaire d'Hier et d'Aujourd'hui*. Paris: Ed. G. P. Maisonneuve & Larose, 1966. The author is curator of an important religious-ethnological collection, and most of the examples are drawn from Anjou.

----. *Chamanisme et guérison magique*. Paris: Presses Universitaires de France, 1950.

----. *Sorciers et jeteurs de sorts*. Foreword by Claude LÉVI-STRAUSS. Paris: Plon, 1958.

BRAIN, Robert. *The decorated body*. London: Hutchinson, 1979.

BRANCA, Patricia, Ed. *The Medicine Show: Patients, Physicians and the Perplexities of the Health Revolution in Modern Society*. New York, 1977.

BRANDL, Leopold. *Die Sexualethik des Heiligen Albertus Magnus: eine moralgeschichtliche Untersuchung*. Regensburg, 1955. (Studien zur Geschichte der Katholischen Moraltheologie 2).

BRAUER, Ernst Hannes. *Studien zur Darstellung des Schmerzes in der antiken bildenden Kunst Griechenlands und Italiens*. Diss. Breslau: R. Nischkowsky, 1934.

BRAUN, R. "Zur Geschichte des Wortes 'Kopf' in der Sieben-buergischen Sprachlandschaft." *Forschungen zur Volks- und Landeskunde* 9, no. 2 (1966): 91-98.

BREMER, Dieter. "Licht als universales Darstellungsmedium. Materialien und Bibliographie." *Archiv fuer Begriffsgeschichte* 18 (1974): 185-206. An ample yet selective bibliography of historical studies on the representation of light and of darkness in art, literature, philosophy, theology (pp. 197-202). Theories about vision and the eye's function (pp. 203-5) and on the nature of color. Preceded by a dense survey of those traditions that interpret light and space as two aspects of the same experience.

BRISSON, L. "Bisexualité et médiation en Grèce ancienne." *Nouvelle Revue de Psychanalyse* 7 (1973): 27-48.

BRODY, Saul Nathaniel. *The disease of the soul: leprosy in medieval literature*. Ithaca, New York: Cornell Univ. Press, 1974.

BROOKS, Chandler McC., CRANEFIELD, Paul F., eds. *The historical development of physiological thought: A symposium held at the State University of New York Downstate Medical Center*. New York: Hafner Pub. Company, 1959.

BROOKS-DAVIES, Douglas. "The mythology of love: venereal and related iconography in Pope, Fielding, Cleveland, and Sterne." In *Sexuality in Eighteenth-Century Britain*, ed. by Paul-Gabriel BOUCÉ, 176-197. New York: Manchester Univ. Press, 1982.

BROWE, Peter S. *Beitraege zur Sexualethik des Mittelalters*. Breslau: Mueller, 1932.

----. *Zur Geschichte der Entmannung. Eine religions- und rechtsgeschichtliche Studie*. Breslau, 1936. The author's primary concern is the attitude of the Western and Eastern Church to castration. But the careful quotations from sources which are often unrelated to the Church make this a valuable reference. The Church pronounced itself formally against ascetic self-castration, but explicitly accepted penal and therapeutic forms. It also tolerated--and in the Renaissance de facto promoted--the castration of sopranos.

BROWN, E. A. "Death and the Human Body in the later Middle Ages: The Legislation of Boniface VIII on the division of the corpse." *Viator* 12 (1981): 221-70. Since Charles the Bald died in 877 crossing the Alps, the practice of dividing and boiling the body had come into use. Barbarossa's boiled remains accomplished the pilgrimage which his death had threatened to interrupt. In 1299, Boniface VIII in the Bull "De testandae feritatis" with horror forbids the practice--but with little success. The powerful became increasingly concerned to divide their body in various burial places, a practice rooted in belief that the body continues to live, desires to be near relatives, obtain their prayers, rise with them. . . .

BROWN, Frank C. *Frank C. Brown Collection of North Carolina Folklore*. 7 Vols. Vol. 1: Games and Rhymes, Beliefs and Customs, Riddles, Proverbs Speech. Vols. 6 & 7: Popular Beliefs and Superstitions from North Carolina., Duke Univ. Press, Durham, NC. 1952-1964.

BROWN, Peter. "Society and the Supernatural: a medieval change." *Daedalus* 104 (1975): 153-15.

----. *The Cult of the Saints: Its Rise and Function in Late Antiquity*. The Haskell Lectures on History of Religions, vol. 2. Chicago: Univ. of Chicago Press, 1982. Together these constitute a sensitive study on the change of attitudes towards the body as a relic from Roman antiquity into the Middle Ages.

----. "The Saint as Exemplar in late Antiquity". *Representations* nos. 1-2 (Spring 1983).

----. "Antiquité tardive." In P. ARIÈS and G. DUBY eds., *Histoire de la vie privée*, vol. 1: 225-301. Paris: Le Seuil, 1985. A contribution to the 3-volume *History of Privacy* launched at the initiative of P. Ariès. This essay deals mainly and directly with the convergence of late Imperial and Christian trends in Italy by which an entirely new perception of "flesh" came into existence. Insists on the different evolutions in Byzantine Christianity.

BROWN, Theodore K. "From Mechanism to vitalism in Eighteenth-Century Physiology." *Journal of the History of Biology* 7, no. 2 (1974): 179-216.

BRUAIRE, Claude. *Philosophie du corps*. Paris: Editions du Seuil, 1968. An important French attempt to recognize the "body" as a central philosophical theme, speculative rather than historical, epistemological rather than phenomeno-logical. Valuable for body history especially the historical steps by which the "body" becomes the object of a silent gaze (pp. 193-230) and of a language which makes the body into "something" rather than somebody (chap. III, pp. 231 ff.).

BRUECH, Josef. "Die Woerter fuer 'Haar' im Latein und ihr Fortleben im Romanischen." *Wiener Studien* 70 (1957): 44-77.

BRUECKNER, Wolfgang. *Bildnis und Brauch: Studien zur Bildfunktion der Effigies*. Berlin: E. Schmidt, 1966.

----. "Hand und Heil im Schutzbehalter und auf volkstuemlicher Graphik." *Anzeiger des Germanischen Nationalmuseums* (1965): 60-109. Well illustrated and documented study by an outstanding religious ethnologist of the representation of the hand (especially of drawings which show nothing else) --since the Middle Ages. The hand is a symbol of God, integral to gesture. But the left hand has also been used widely and intensively as a mnemotechnic device.

----. "Das Bildnis in Rechtlichen Zwangsmitteln." In *Festschrift fuer Harald KELLER*, Darmstadt, 1963: 111-129. Well into the Renaissance public enemies and criminals were ridiculed or punished through the debasing exposition of their effigies. In this juridical use of (frequently naked) pictures, old magical belief about the presence of the real body in the image continues.

BRUEGELMANN, Jan. *Der Blick des Arztes auf die Krankheit im Alltag 1779-1850: Medizinische Topographien als Quelle fuer die Sozialgeschichte des Gesundheitswesens*. Koeln, 1982. A history of the medical gaze taking as a source the medical topographies written by physicians and medical administrators.

----. "Observations on the Process of Medicalization in Germany 1770-1830 based on Medical Topographies." *Historical Reflections: Réflexions historiques* 1, 1982.

BRUN, Jean. *La Main et l'Esprit*. Paris: Presses Universitaires de France, 1963. Phenomenological reflections on the hand.

BRUNNER, Hellmuth. "Die Hieroglyphen fuer 'raeuchern', 'bedecken', 'Handflaeche' und die ihnen entsprechenden Woerter." *Nachrichten von der Akademie der Wissenschaften in Goettingen* 3 (1965): 79-96.

----. *Das Herz im aegyptischen Glauben*, 1967. Two key words refer in Egypt to the heart; it is the seat of life, the source of movement and feeling, and also a divine entity that reigns over man, unless he loses it--and with it his afterlife. This is the up-to-date monography by a recognized egyptologist.

BRYK, Felix. *Circumcision in Man and Woman: its History, psychology and ethnology*. Originally published in German, 1931; English repr. AMS, 1972. Very dated, and still a good survey. Among the literature on body markings that on circumcision (of the western body) holds a special place: it is vast and mostly interpretative of Jewish self-image, Christian theological legitimation, psycho-analytic significance of a sexist ritual, etc. For bibliographic guidance see the major specialized encyclopedias. Among these, notice: G. KITTEL, *Theological Dictionary* "Peritemno"; for biblical archeology, *Dictionnaire de Théologie Catholique* (vol. II, 2, 1938, pp. 2519-2527); for Christian theological metaphors, the four articles in *Religion in Geschichte und Gegenwart* (1957). For recent bibliography *The Encyclopedia of Islam*. vol. 5 "khitān."

BUCHER, Bernadette. *Icon and conquest: a structural analysis of the illustrations of de Bry's Great Voyages*. Translated by Basia Miller GULATI. Chicago: Univ. of Chicago Press, 1981. Members of the Dutch Protestant Du Bry family published a monumental series of books on the new world while in exile in Germany. Bucher examines the human figure in the illustrations of the first volumes, that appeared at the beginning of the 17th century. She applies the theories of E. LEACH and M. DOUGLAS in a structural analysis of the unconscious, symbolic thinking that develops in these images when ideas about the body have to be graphically expressed, that fail to fit into the preconceived order of a northern Protestant.

----. *La sauvage aux seins pendants*. Paris: Hermann, 1977. (Transl: Icon and Conquest: A structural Analysis of the Illustrations of de BRY's Great Voyages. Univ. of Chicago Press 1981).

BUCK, Carl Darling. *A dictionary of selected synonyms in the principal indo-european languages: A contribution to the History of Ideas*. Univ. of Chicago Press 1949. Chapter 4, pp.196-325: parts of the body, bodily functions and conditions.

BUECHNER, F. "Vom Wesen der Leiblichkeit." *Beuroner Hochschulwochen* 1948 (1949): 77-109.

BUETTNER, Ludwig. *Frankische Volksmedizin. Ein Beitrag zur Volkskunde Ostfrankens*. Erlangen: Palm & Enke, 1935. See chapter 2: popular expressions of illness, pp. 24-61.

BUGNER, Ladislav (gen edit.) *The Image of the Black in Western Art*. Vol. I *From the Pharaohs to the Fall of the Roman Empire*. (J. VERCOUTTER, J. LECLANT, F. M. SNOWDEN, J. DESANGES) Vol. II *From the Early Christian Era to the "Age of Discovery"*. (Sec. 1. From the Demonic Threat to the Incarnation of Sainthood, (J. DEVISSE) Sec. 2. Africans in the Christian Ordinance of the World (J. DEVISSE, M. MOLLAT) Vol. III. *From Europe to America*. Morrow, NY and (French version) Office du Livre, Fribourg 1976 ff (Publications de la Menil Foundation). Still unfinished magnificently produced multi-volume iconography of the Black man in Western art. Lengthy articles by an international team, profuse illustrations and wide-ranging bibliography.

BUHAN, Christine. *La mystique du corps. Jalons pour une anthropologie du corps. Les Yabyan et les Yapeke, Bakoko . . . au Sud-Cameroun*. Paris: L'Harmattan, 1979. A major study of a previously unrecorded language. Analyzes its symbolic universe primarily through body- and movement-related designations.

BULLOUGH, Vern L. "Medieval Medical and Scientific Views of Women." *Viator* 4 (1973): 485-501.

---- and BRUNDAGE, James, eds. *Sexual Practices and the Medieval Church*. Buffalo, New York: Prometheus Books, 1982. Collection of essays that touch on themes related to the body in the Middle Ages: transvestism, asceticism, homosexuality, impotence. Canon law and scholastic disputes are used as sources.

---- and VOGHT, M. "Women, Menstruation and Nineteenth-Century Medicine." *Bulletin of the History of Medicine* 47 (1973): 62-82.

BUNGE, Mario. *The Mind-Body Problem: A psycho-biological approach*. New York: Pergamon, 1980. "The psycho-physical dualism embedded in European languages" renders them inept to examine the intersection of mental and body experience. The author constructs a formal and abstract "space-state language" to explore this intersection of science and philosophy.

BUNIM, Miriam Schild. *Space in medieval painting and the forerunners of perspective*. New York: Columbia Univ. Press, 1940.

BURROW, T. "Dravidian studies 4: The body in Dravidian and Uralian." *Bulletin of The School of Oriental and African Studies* 11 (1943/46): 328-356.

BURTON, Ernest de Witt. *Spirit, soul and flesh: The usage of pneuma, psyche and sarx in Greek writings and translated works from the earliest period to 225 a.D. and their equivalents in the Hebrew Old Testament*. Chicago: Univ. of Chicago Press, 1918. The use

of words for these three fields in the ancient Greek and Hebrew writers up to and including the New Testament, but not in later Christian writers. Not a history of the psychology or anthropology of Semites or Greeks, but narrowly a lexical study, to make further research into cultural history more solid and precise.

BURTON, Robert. *The Anatomy of Melancholy: What it is, with all the Kindes, Causes, Symptomes, Prognostickes, and several Cures of it.* Oxford: 1621. AHS reprint.

BUSCH, Theodor. *Der leibliche Mensch im Leben der Sprache: Teil I stehen, sitzen, liegen.* 1912/13. (Beilage zum Jahresbericht d. Kgl. Gymnasiums zu Muenstereifel Progr. Nr. 643.) What do those action words which primarily refer to the human body say about the rest of the world? The author examines what "goes" or "stands" in analogy to the human body, but since he does not avert to the historical change in such attributions, his article is of limited value.

BUYTENDIJK, Frederik Jacobus Johannes. *Allgemeine Theorie der menschlichen Haltung und Bewegung: als Verbindung und Gegenuberstellung von physiologischer und psychologischer Betrachtungsweise.* Berlin: Springer, 1956. A central theme: the distinction between "the" body that science constructs and the body of one concrete person in that person's perception. See pp.46-63 for specific aspects: invisibility of the experienced body; the body as record of personal past.

----. *Mensch und Tier: Ein Beitrag zur vergleichenden Physiologie.* Reinbek: Rowohlt, 1970.

----. *Prolegomena einer anthropologischen Physiologie.* Salzburg: O. Muller, 1967.

----. "Zur Phaenomenologie der Begegnung." *Eranos Jahrbuch* 19 (1950): 431ff.

BYDLOWSKI, Monique. "Essai sur les coutumes entourant l'accouchement." *Revue de médecine psychosomatique et de psychologie médicale.* 18, no. 1 (1976): 9-18 (Special issue on: La naissance).

BYLEBYL, Jerome J. "The Medical Side of Harvey's Discovery: The Normal and the Abnormal." In *William Harvey and His Age*, ed. by Jerome J. BYLEBYL, 28-102. Baltimore: Johns Hopkins, 1979. Social circumstances had to change to enable Harvey to create a new conception of the body's interior mostly out of elements which had been known and described already before 1600.

BYLOFF, Fritz. "Nestelknuepfen und -loesen." *Archiv fuer Geschichte der Medizin* 19 (1927): 203-208.

BYNUM, Caroline Walker. *Jesus as Mother: Studies in the Spirituality of the High Middle Ages.* Los Angeles: Univ. of California Press, 1982.

----. "Fast, Feast and Flesh: The Religious Significance of Food to Medieval Women." *Representations* II (Summer 1985).

BYNUM, William. "The anatomical method, Natural Theology, and the Functions of the Brain." *Isis* 64 (1973): 445-468.

BYRDE, Penelope. *The male image: Men's fashion in Britain 1300-1970.* London: Batsford, 1979. The most striking fact about men's clothes in the modern West is that they are quite different from women's: reports on the sociogenesis of this unique polarisation of body perception through dress.

CABANES, Augustin. *Esculape chez les artistes*. Paris: Le François, 1928.

CABASSUT, André. "Coeurs ..., changement des, échange des." In *Dictionnaire de Spiritualité*, XI, 1046-1051. 1948. Solid orientation for the study of a medieval motif: "the exchange of hearts"--in the perspective of ascetic theology.

CABRAL, Oswaldo. *A medicina teologica e as benzeduras*. São Paulo, (Brasil) Departamento de Culturas, 1958. "Benzeduras" are the therapeutic and preventive prayers addressed to specific saints, very common in rural Brasil, that survive within urban cultures. 186 texts from the southern state of St. Catarina are compared with 90 of other origin. These prayers are inherited secrets of certain families though some have become public domain. Author establishes structural correlations between saints, body parts and objects used in the ritual concomitant with the recitation of the prayer.

CAHEN, Maurice. "'Genou', 'adoption' et 'parenté' en germanique." *Bulletin de la Société de Linguistique de Paris* 27, no. 81 (1927): 56-67.

CAILLOIS, Roger. *Masques*. Exposition musée Guimet: "Préface" Paris: Perrin 1960.

----. *Au coeur du fantastique*. Paris: Gallimard, 1965.

CALAIS, M. *Répertoire bibliographique des manuels de savoir-vivre en France*. Conservatoire National des Arts et Métiers, Institut National des Techniques de la Documentation, exemplaire dact. 1970.

CALLAWAY, H. "The most essential female function of all: giving birth." In *Defining Females*, ed. S. ARDENER, 163-185. London, 1978.

CALLOT, Émile. *La Renaissance des sciences de la vie au XVIe s.* Paris: Presses Universitaires de France, 1951. Anatomy is a science which constitutes its object: an *organization* which is at the same time analytic and synthetic. It separates constituent parts of the organism and creates liaisons between the entities thus manufactured. Callot deals with the evolution of this methodological approach to body-description rather than with the facts which resulted from it.

CALVI, Giulia. *Storie di un Anno di peste: Comportamenti sociali e immaginario nella Firenze barocca*. Milan, 1984.

----. "A metaphor for Social Exchange: The Florentine Plague of 1630." *Representations* 13 (Winter 1986): 139-163.

CAMBIANO, G. "Patologia e metafora politica: ALCMEONE, PLATONE e corpus Hippocraticum." *Elenchos* 2 (1982): 219-236.

CAMERON, Sharon. *The corporeal self: allegories of the body in Melville and Hawthorne*. Baltimore: Johns Hopkins Univ. Press, 1981. A major contribution of American literary scholarship. This many layered, short and lucid text sets new standards for the critical techniques by which the body as percept, analogue and metaphor can be studied in one author. (Moby Dick takes monster bodies apart in order to examine of what they are made. Hawthorne in his tales takes human bodies apart, in order to reveal of what they are made.)

CAMPESI, Silvia, MANULI, Paola, SISSA, Silvia. *Madre Materia, Sociologia e biologia della donna greca*. Boringhieri: Torino, 1983.

CAMPORESI, Piero. *Il sugo della vita: Simbolismo e magia del sangue*. Milano: Saggiatore,

1984. Through commentaries of Italian sources of the sixteenth through eighteenth century (medical, literary, religious and poetic) the author in great detail and in a most readable way reconstructs the symbolic meaning and power of the blood. Memorable pages on the exhibition of blood at executions; the miracles involving Christ's blood; the changing perception of life-blood under the influence of New Philosophy.

----. *La carne impassibile*. 2. ed. Milano: Saggiatore, 1983.

----. *Le officine dei Sensi: il corpo, il cibo, i vegetali: La cosmografie interiore dell' uomo ... iconologia e antropologia*. Milano: Garzanti, 1985.

CANGUILHEM, Georges. *La formation du concept de réflexe aux 17e et 18e siècles*. Paris: Presses Universitaires de France, 1955.

----. "L'homme et l'animal du point de vue psychologique selon Charles Darwin." *Revue d'histoire des sciences* (Jan. 1960).

----. *Le normal et le pathologique*. Paris: Presses Universitaires de France, 1972. (English: *On the normal and the pathological*, with an introduction by M. Foucault, London 1978). A doctoral thesis on the history of the idea of "normalcy" in 19th-century pathology (1943) with a lengthy postscript (1966) by the author.

CANNING, J.P. "The Corporation in the Political Thought of the Italian Jurists of the Thirteenth and Fourteenth Centuries." *Journal of Medicine and Philosophy* 1 (1976): 202-11.

CARDINI, Franco. "Magia e stregoneria nella Toscana del Trecento." *Quaderni Medievali* 5 (1978): 121-148. A Florentine synodal decree of the early fourteenth century induces the author to speculate on the dissociation of witchcraft from magic, as church authorities effectively claim competence over the control of certain age-old practices, define these in a new way, and thereby disembed witchcraft from magic.

CARNOY, Albert J. "Symbolisme des mains et noms de nombres en Indo-Europeen." *Le Museon* 59 (1946): 557-570.

CARO, Francis A. de. *Women and Folklore: a Bibliographic Survey*. London: Greenwood Press, 1983.

CASH, Arthur. "The birth of Tristram Shandy, Sterne and Dr. Burton." In *Sexuality, in Eighteenth-Century Britain*, ed. by Paul-Gabriel BOUCÉ, 198-224. New York: Manchester Univ. Press, 1982.

CATTERMOLE, Tally Frances. *From the Mystery of Conception to the Miracle of Birth: a historical Survey of Beliefs and Rituals surrounding the pregnant Woman in German Folk Tradition, including Modern American Folklore*. PhD UC California, 1978, Los Angeles Univ. Micro. RPC 78-20302.

CAVANAUGH, G. S. T. "A New view of the Vesalian landscape." *Medical History* 27, no. 1 (1983): 77-79. Attention is centered on the landscape in relation to the original figures of Vesal's Muscle-Man.

CAYROL, Jean. *De l'espace humain*. Paris: Seuil, 1968.

CÉARD, Jean. *La Nature et les prodiges: L'insolite au XVIe siècle en France*. Genève, 1977.

CERTEAU, Michel de. "Des outils pour écrire le corps." *Traverses*, Nr. 14-15 (April 1979): 3-14.

- . "Surin's Melancholy." In *Heterologies: discourse on the other*, by de CERTEAU, M., 101-115. Minneapolis: Univ. of Minnesota Press, 1985. First published as "Mélancolique et/ou mystique: J. J. Surin." in *Analytiques* 2 (Oct. 1978): 35-48.
- CERULLI, Ernesta. *Vestirsi-spgliarsi-travestirsi. Come, quando, perché*. Palermo: Sellerio Editore, 1981. The activity of dressing and undressing rather than dress itself captures the attention in these essays.
- CHARLTON, Donald. *New Images of the Natural in France: A Study in European Cultural History 1750-1800*. Cambridge: Cambridge Univ. Press, 1985. The outlook on landscape, the sea, mountains, wildlife, the "sublime" and the concept of wilderness and "the wild" underwent profound changes at the end of the Ancient Regime. This new attitude transformed the attitude to "nature" and to man within it.
- CHARMASSON, Thérèse. *Recherches sur une technique divinatoire: la divination dans l'occident médiéval*. Paris: Droz, 1980.
- CHARRAUD, Alain. "Analyse de la représentation des âges de la vie humaine dans les estampes populaires du XIXe siècle." *Ethnologie française* pp. 59-78.
- CHÂTELET, Noelle. *Le corps à corps culinaire*. Paris: Seuil, 1977. References to a relationship between certain foods and their preparation on the one hand and the body-percepts on the other are frequent in this study on French kitchen folklore.
- CHENU, Marie Dominique. "Disciplina. Notes de lexicographie philosophique médiévale." *Revue des sciences philosophiques et théologiques* 25 (1936): 686-692.
- . "Spiritus. Le vocabulaire de l'âme au XIIe siècle." *Revue des Sciences Philosophiques et Théologiques* 41 (1957): 209-232. During the twelfth century the term "spiritus" acquires new shades of meaning in psychology and cosmology. It now can stress the coherence between macro- and microcosm (pp. 220-223). Ample quotations and further citations.
- . "Situation Humaine: Corporalité et Temporalité." In *L'Homme et son destin* by CHENU, M.D., 23-49. Paris: 1960. In the Augustinian and also Thomist tradition, man's nature is historically determined, because it consists in the embodiment of spirit. Augustin insists more on the aspect of the temporal element of the incarnation, Thomas on embodiment.
- CHOLLET, A. "Corps Glorieux," article in *Dictionnaire de Théologie Catholique* v. III, col. 1879-1906. The resurrection of the body is a fundamental Christian belief. This particular article from a vast, early 20th century encyclopedia reports on 1800 years of writings about the appearance, faculties, characteristics of this body after time will have come to an end. Many major quotes--even from unpublished sources--make it into a useful repertory.
- CHOAY, F. "La ville et le domaine bâti comme corps dans les textes des architectes théoriciens de la première Renaissance italienne." *Nouvelle Revue de Psychanalyse* 9 (1974): 239-51.
- CHOULANT, J.L. *History and Bibliography of Anatomic Illustrations*. Repr. London, 1962.
- . *Geschichte und Bibliographie der anatomischen Abbildung nach ihrer Beziehung auf anatomische Wissenschaft und bildende Kunst*. Leipzig: Rudolph Weigel, 1852.
- CHRISTIAN, Paul. *Das Personenverstaendnis im modernen medizinischen Denken*. Tuebingen, 1952.

CHRISTIAN, W.A. *Apparitions in Late Medieval and Renaissance Spain*. Princeton Univ. Press: 1981.

CHURCHILL, F.B. "The History of embryology as intellectual history." *Journal of the History of Biology* 3, no. 1 (1970): 155-181. Review of five important books on the subject.

CIAVARELLI, Marica Elise. *El tema de la fuerza de la sangre: antecedentes europeos: Siglo de oro español: Juan de la Cueva, Cervantes, Lope, Alarcon*. Madrid: Porrúa-Turanzas, 1980. Without understanding the nature of "blood" neither the concept of "honor" nor the bonds tying people to each other can be understood. Both are basic in Spanish literature 1500-1700.

CLAES, Jacques. "Metabletica or a psychology of History." *Humanitas* 7 (1971): 269-278. Karl MANNHEIM asked: "Why did completely different types of people emerge in the Middle Ages than at the time of the Renaissance?" And answered: "up to now we have never had historical psychology." VAN DER BERG followed HUSSERL's advice to inquire into "the reality of the diversity of things" and concentrated his attention on "discovering words and deeds before they have been smoothed out by the events that followed." By engaging in "historical psychology" rather than "psychological history" he called attention to epoch specific reality--above all, that of the body.

CLARK, Kenneth. *The Nude: a study in ideal form*. New York, 1956. A delightful reformulation of lectures accompanied by 300 excellent reproductions of paintings and sculpture since early Greece. The naked figure in this European tradition always evokes a connection with garment (contemporary, or, as often in the late 16th century, the drapery of past epochs).

CLARKE, Juane N. "Sexism, feminism and medicalism: a decade review of literature on gender and illness." *Sociology of Health and Illness* 5, no. 1 (1983): 62-82.

CLAVERIE, E. "Temporal sickness, spiritual healing: Therapeutic remedies and itineraries in Margeride, Lozère," *History and Anthropology*, vol. 2, 1983: 155-172. Margeride is a mountainous province in Southern Central France. When people feel ill they simultaneously pick therapeutic offerings from three distinct curative systems: physicians, healers and "heaven" (esp. pilgrimages). The author believes that this expresses the peasant's view of the body's place simultaneously in three spheres. It would be inconceivable to entrust "oneself in illness" to just one of these, least of all medicine alone.

CLERCQ, C. de. "'Ordines unctionis infirmi' des IXe et Xe siècles." *Ephemerides Liturgicae* 44 (1930): 100-122. The last rites administered by the Catholic Church to its dying members consist of an anointing of various body parts with consecrated olive oil. The prayers that accompany these symbolic actions have changed over the centuries, and reflect the changing symbolism of hands, feet, eyes, ears, front and lips.

COCCHIARA, Guisepe. *Il linguaggio del Gesto*. Torino: Bocca, 1932. Attempts neither to develop a complete theory of gesture, nor to provide a vocabulary or dictionary, but to provide an "introduction to the grammar of gesture."

COHEN, G. *Le thème de l'aveugle et du paralytique dans la littérature française*. Paris: Mélanges Picot, 1913.

COHEN, Marcel. "Genou, famille, force dans le domaine chamito-sémitique." In *Memorial Henri Basset*, 203-210. Paris: Geuthner I, 1928. (Publ. de l'Inst. des Hautes Études Marocaines 17.)

COLE, F.J. *A History of Comparative Anatomy*. London: Macmillan, 1944. So far the only attempt at a monographic global treatment of the theme.

COLEMAN, William. "Health and hygiene in the Encyclopédie: a medical doctrine for the bourgeoisie." *Journal of the History of Medicine and Allied Sciences* 29 (1974): 399-421. The Encyclopedia appears to readers in a "world where each man must make his own way" and proposes "an applicable, not an abstract, guide to the first of man's needs--health". The ancient doctrine of the so-called non-naturals changes its meaning profoundly.

----. *Death is a social disease: Public Health and Political Economy in early Industrial France*. Madison: Univ. of Wisconsin, 1982. The emerging scientific approach to public health in early nineteenth century France through men committed to biological inquiry and the tenets of political economy. The intellectual development of the foremost hygienic investigator (L.R. VILLERME) and his contribution to the concept "population" is discussed. The concept of "population" is essential for understanding the new body-perception. It results--originally--from a pathological approach to society. The clinical gaze engages in the anatomy from which the individual patient emerges, and the hygienic synthesis integrates the patients in an analogy with eighteenth century physiological organisms--into a population.

----. "The People's Health: Medical Themes in Eighteenth-Century French Popular Literature." *Bulletin of the History of Medicine* 51 (1977): 55-74. From popular tracts especially calendars, astrological forecasts and the *secreta mulierum* the author culls passages incorporating certain themes: micro-macrocosmos; herbal remedies; prayers; astrological precautions. Anatomy and physiology as such are not mentioned, neither the pursuit of health nor its preservation are represented as goal. And yet these text-fragments abound with references to the body, and its botanical, meteorological and culinary correlates.

COLLINET-GUÉRIN, Marthe. *Histoire du nimbe des origines aux temps modernes*. Nouvelles Éditions Latines, Paris 1961. The record of an amateur's life-long collection of evidence about the luminous extension of the body, called "nimbus".

COMMUNICATIONS 35. Le Seuil, Paris, 1982. Special issue: "Sexualités occidentales."

COMMUNIO. Special Issue 54 (1980): Il Corpo. Very orthodox modern Catholic journal.

CONGAR, Yves M.-J. "Cephas, céphale, caput." *Revue du Moyen Âge Latin* 8 (1952): 5-42. The fascinating story of the political use of folk-etymology: in the gospel Peter is called Kephas (the rock) on which the Church will be built. The claim to the Pope's primacy is built substantially on this passage. Through Isidore the Hebrew "kefas" (Rock-Petra-Petrus) and the Greek "Kefale" (head) are semantically identified.

CONGER, Georgio Perrigo. *Theories of Macrocosmos and Microcosmos in the History of Philosophy*. New York, 1922.

CONKLIN, H.C. *Folk classification: a topically arranged bibliography of contemporary and background references through 1971*. New Haven: Yale Univ. Press (Department of Anthropology), 1972.

CONTENEAU, G. *La Déesse nue babylonienne. Études d'iconographie comparée*. Paris: 1914. The evolution of the most common representation of the naked Goddess in the Middle East. Merely descriptive.

COOPER, Wendy. *Hair: sex, society, symbolism*. New York: Stein and Day, 1971.

- COOTER, Roger. "The Making and Taking of the Body, the Moulding of the Mind: Speculations on the Class Negotiations of Popular Physiology." In *Cosmology and Control. Studies in the Historical Anthropology of Science*, 1979.
- . "The Power of the Body: the early Nineteenth-Century." In *Natural Order: Historical Studies of Scientific Culture*, ed. by B. BARNES, S. SHAPIN, 73ff. London/Beverly Hills: Sage, 1979.
- COPEMAN, W.S.C. "The Evolution of Anatomy and Surgery under the Tudors." *Annals of the Royal College of Surgeons of England* 32 (January, 1963): 1-21.
- CORBIN, Alain. "Le péril vénérien au début du 19ème siècle: prophylaxie sanitaire et prophylaxie morale." In *L'Haleine des Faubourgs. La Recherche*, ed. par L. MURARD, Patrick SYLBERMAN, 245-284. Paris, 1978.
- . *Le miasme et la jonquille: L'odorat et l'imaginaire social XVIIIe-XIXe siècles*. Paris, Aubier: Collection historique, 1982. A pioneer study on the history of odour-perception in France, during the late 18th century, written in a popular style and well documented. Attitudes towards the bodily presence of the dead within the city; towards the disposal of excrements; towards the body's exhalations and odours, are here interpreted by a competent social historian.
- CORNER, Georges W. *Anatomical Texts of the Earlier Middle Ages: A Study in the Transmission of Culture*. With a revised Latin text of Anatomia Cophonis and translations of four texts. Washington, 1927.
- COULTER, Harris L. *Divided legacy: A History of schism in medical thought*. Washington D.C.: McGrath, 1973. The major social history of homoeopathy in America. A vast and amply documented history of empirical medicine on the US and its conflict with the rationalist tradition written by a contemporary practitioner. An excellent orientation to authors who are rarely mentioned and hardly ever quoted in other studies of health in the US.
- COURCELLES, D. "Le corps des saints dans les cantiques catalans de la fin du Moyen Âge." *Medievales* 8 (1985): 43-53.
- CRANDON, Libbet. "Why Susto?" *Ethnology* 22, no. 2 (1983): 153-67. Survey of the anthropological and psychological literature and review of methods of approach.
- CRAWFORD, Patricia. "Attitudes to Menstruation in Seventeenth-Century England". *Past and Present* 91 (1981): 47-73. During the 17th century menstruation takes on a new meaning in medical thought: it gets upgraded by being turned onto a sign of the female's procreative and domestic destination. First traces of this re-evaluation are discussed. Detailed summary on traditional views of women's blood, monstrous births, corrupted conceptions and herbal concoctions.
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----. "De la 'disputa' medieval al 'pleito' calderoniano." In *La idea del cuerpo en las letras españolas*: 11-45. Bahía Blanca, Argentina, 1973. A new literary genre was born under Innocent III: the conversation between body and soul. It began as an ascetical exercise, in which the soul belittles the body. By the end of the 13th century it became increasingly macabre. In the 17th century in Spain the original scholastic dispute and gory wrangle under CALDERON became "el pleito matrimonial (the marital squabble) del cuerpo y del Alma".

----. ed., "El sueño y su representación en el baroco español." Instituto de Humanidades, Argentina, Univ. Nac. del Sur., 1969.

D'ALVARENGA, Aida Sa V. "Algumas designações da cabeça humana na linguagem popular e no calão." *Boletim de Filologia* (Lisboa) 13 (1952): 257-272.

D'ALVERNY, Marie-Thérèse. "Comment les théologiens et les philosophes voient la femme." *Cahiers de Civilisation Médiévale* 20 (1977): 105-129.

----. "Le Cosmos symbolique du XIIe siècle." *Archives d'histoire doctrinale et littéraire du Moyen Âge* 20 (1953): 31-81. Exegesis of text and miniatures on the *Clavis Physicae* of Honorius Augustodunensis (early twelfth century).

----. "L'homme comme symbole. Le microcosme." *Settimana di studio del centro italiano del Alto Medioevo* 23, no. 1, (1976): 123-183. While all civilizations have a set of beliefs about a correspondence man/universe, only the Greek have imagined man as a "résumé" of the cosmos. The idea, expressed in Plato's *Timaeus* was transmitted by Boetius, Macrobius and Calcidius. The author examined the texts, especially those which support an "anatomical" correspondence between macro- and microcosm from early hermetic authors down to HONORIUS AUGUSTODUNENSIS. The analogy between the *imago mundi* and the human body, pp. 179ff.

DANIÉLOU, Jean. "Question d'anthropologie." In *Message Evangélique et culture hellénistique aux IIe et IIIe siècles*, par Jean DANIÉLOU, esp. pp. 355-390. Paris: Desclée, 1961.

----. *Platonisme et théologie mystique: Doctrine spirituelle de saint Gregoire de Nysse*. Nouv.Ed. Paris: Aubier, 1944. See pp. 27ff. for the topos: "skin as dress".

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DAUZAT, Albert. "Les noms populaires de la pointe du coude: La sucette ou suzette et le petit juif." *Le Français Moderne* 11 (1943): 174.

DAVID-DANEL, Marie-Louise. *Iconographie des Saints médecins Come et Damien*. (Préface de M. Louis Réau.) Lille, 1958. St. Cosmas and St. Damian, always mentioned in one breath, have inherited the mythical function of the Twins as Healers; since the late middle ages they are represented explicitly as physicians, often as medical men from the East. Their iconography allows many inferences about each epoch's peculiar view of the body.

DAVIDSON, J.R. "The Shadow of Life: Psychosocial Explanations for Placenta Rituals." *Culture, Medicine and Psychiatry* 9 (1985): 75-92. Most societies have established rituals for the disposal of the placenta, which figures prominently in folk belief and practice (Africa and Peru are studied). The author interprets these procedures as the anxiety releasing delimitation of an important portion of reality.

DAVIS, Natalie Zemon. "The Sacred and the Body Social in Sixteenth-Century Lyon." *Past and Present* 90 (1981): 40-70.

DAWSON, Warren. *The custom of couvade*. Manchester: Manchester Univ. Press, 1929.

DEBONGNIE, P. "Essai critique sur l'histoire des stigmatisations au Moyen Âge." *Études carmélitaines* 21 (1936): 22-59. The stigma (bleeding wounds on hands, feet and sometimes above the heart) become a widely reported and frequently verified bodily phenomenon during the later Middle Ages. The appearance correlates with a change in iconography: the appearance of Christ's wounded and dead body on the cross.

DEBUS, Allen G., ed. *Science, medicine and society in the Renaissance Essays to honor W. Pagel*. 2 vols. London: Heinemann, 1972.

DEGLER, Carl H. "What Ought to Be and What Was: Women's Sexuality in the Nineteenth-Century." *The American Historical Review* (December 1974): 1467-1490. Searches medical literature 1870-1880 for a new entity: the female "orgasm". Finds a very first mention in 1866.

DEICHGRAEBER, Karl. "Zur Milchtherapie der Hippokratiker." In *Medizingeschichte in unserer Zeit: Festgabe für Edith Heischkel-Artelt und W. Artelt*, ed. by H. H. EULNER, et al., 36-53. Stuttgart, 1971.

DEIMEL, Anton P. "Zur Erklärung sumerischer Wörter und Zeichen." *Orientalia* 14 (1945): 70-82 and 259-272. Note especially paragraph 17 for "blood" and in relation to it paragraph 21 for "water" and 26 for "spook".

----. *Zur Etymologie der Namen der Koerperteile*. Helsinki: Soc. Orientalis Fennica, 1946. (Studia Orientalia XIII, 6).

DELAMARRE, X. *Le vocabulaire indo-européen: lexique étymologique thématique*. Paris: Maisonneuve, 1984. Pp. 96-112 reconstruction of the indogermanic terminology for the human body and for dress.

DELANEY, Janice, LUPTON, Mary Jane, TOTH, Emily. *The Curse: A Cultural History of Menstruation*. New York, 1976. Menstruation in myth, poetry, fiction, drama, folkstyle and history--anecdotal rather than historical.

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DELCOURT, Marie. *Pyrrhas et Pyrrha. Recherches, sur les valeurs du feu dans les légendes helléniques*. Paris: Belles Lettres, 1965.

----. *Stérilités mystérieuses et naissances maléfiques dans l'antiquité classique*. Paris: Droz, 1938.

----. "Le complexe de Diane dans l'hagiographie chrétienne." *Revue de l'histoire des religions* 153 (1958): 1-33.

----. *Hermaphrodite: Mythes et rites de la Bisexualité dans L'Antiquité classique*. Paris: Presses Universitaires de France. 1958. Originally published in English *Hermaphrodites: myths and rites and the bisexual figure in classical antiquity*. London: Studio Books, 1967.

----. *Hermaphroditea: Recherches sur l'être double promoteur de la fertilité dans le monde classique*. Bruxelles: Collection Latomus, LXXX, 1966.

DELON, Michel. "Le prétexte anatomique." *Dix-Huitième siècle* 12 (1980): 35-48.

"Strangeness" (l'étrangeté corporelle) emerges as an ethnological theme during the 18th century and prepares anatomists for the social construction of racist categories.

DELORME, Fr. A. "La Morphogénèse d'Albert le Grand dans l'Embryologie Scolastique." *Revue Thomiste* 36, 65 (1931): 352-60. Commentary of De Animalibus XVI,I,16. Only when the 'virtus formativa' of the male seed has so nourished the female seed that all the members of the future human being have taken their form, the human soul is infused.

DELPORTE, Henri. *L'image de la femme dans l'art préhistorique*. Paris: Picara, 1979. Contains 136 splendid reproductions of mostly neolithic female figures. Analyzes their style and the techniques used. Reviews former interpretations of their meaning, and develops a new theory: the consciousness about a specific otherness of humans in relation to all animals has developed through the opposition between figures of women and animals.

DELUMEAU, Jean. *La Peur en Occident XIVe-XVIIIe siècles*. Paris, 1978. The author sets out to go beyond L. Fèbvre in constituting the experience of anguish and fear into an object of historical research. The social communitary aspects of both feelings (which psychology usually distinguishes only on the level of individual expression) and different ways they were experienced by the literate few and by the great masses are the subject of this book. Both fear and anguish create new images of the flesh--primarily the flesh of others: women, demons, poor souls, ghosts--outsiders, Jews and Muslims.

----. *Le péché et la peur. La culpabilisation en Occident XIII-XVIIIe s.* Paris: Fayard, 1983. The entire community's concern with sin--as distinct from guilt--is a characteristic feature of the period that goes from the declining Middle Ages to the Enlightenment. And public concern with sin is equivalent with an intense and scrupulous, deeply ambiguous and constant presence of "God" in everyday life: worries about his goodness, justice and hatred. Sin and God shape body experience: macabre (98-128), evil and monstrous (143ff), make the body the place of imagined torture (331ff), not only in this but in the next world

(416ff.)

DEMISCH, Heinz. *Erhobene Haende: Geschichte einer Gebaerde in der bildenden Kunst*. Stuttgart: Urachhaus, 1984. The artistic representation of one gesture, that of uplifted hands, is studied in thirteen "situations" in which it occurs from prehistory to the twentieth century, and an interpretation is attempted.

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DEMANDT, Alexander. *Metaphern fuer Geschichte: Sprachbilder und Gleichnisse im historisch-politischen Denken*. Muenchen: C.H. Beck'scher Verlag, 1978. Contains various sections on the use of the body and its transformations as a metaphor for society and for history.

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----. *Le Symbolisme de l'oeil*. Paris: Ed. Broccard, 1965.

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DEROUET-BESSON, Marie Claude. "Inter Duos Scopulos, Hypothèses sur la place de la sexualité dans les modèles de la représentation du monde au XIe siècle." *Annales E.S.C.* (1981): 922-945.

DESAIVE, Jean-Paul, et al. *Médecins, climat et épidémies à la fin du XVIIIème siècle*. Paris: Mouton, 1972.

DESHAIES, Gabriel. *L'Esthétique du Pathologique*. Paris: Presses Universitaires de France, 1947. Frequently an artist, who tries to represent disease, suffering or pain, has as his object something, which in his society is considered as ugly. In the aesthetic representation of the ugly (pathological) three cases ought to be distinguished: its beautiful representation, its sickening (morbid) representation, and its representation as a "beautiful medical case." The author deals with the aesthetics of this third case.

DEVEREUX, George. "A Typological Study of Abortion in 350 Primitive, Ancient and Pre-Industrial Societies. In *Abortion in America*, ed. by Harald ROSEN. Boston, 1967.

DEWEZ, Léon, ITERSON, Albert. "La lactation de Saint Bernard: légende et iconographie." *Citeau in de Nederlanden* 7 (1956): 165-189. Origin of the legend and of the devotion; evolution of the iconography.

DE ZORDI, Guido. *Die Woerter des Gesichtsausdruckes im heutigen Englisch*. Bern: Francke, 1972. A terminological and semantic study of modern British words that refer to facial expression.

- DHORME, Édouard. *L'emploi métaphorique des noms des parties du corps en hébreu et en accadien*. Paris: Gabalda, 1923. Reprint, Paris, 1963. An important and beautifully written study that stresses the several layers of reference from organs to passions, desires, souvenirs; from these organs to the physiognomy (eyes, nose, mouth, neck, front, feet) and to the external world ... the heavens have a heart, a face, a skull, horns, that can be seen at sunrise and a tongue which flashes as lightening; they open their eyes at dawn ... Excellent conclusion, pp. 161ff.
- DI CORDI, Paola. "Rosso e bianco. La devozione al Sacro cuore di Gesu nel primo dopoguerra." *Memoria* 5 (1982): 82-107.
- DICKISON, S. "Abortion in antiquity." *Arethusa* 6 (1973): 159-166. A review article on E. Nardi on abortion. Exposes NARDI's "pro-life" prejudice and complements his bibliography.
- DIDI-HUBERMANN, Georges. *Invention de l'hystérie. Charcot et l'iconographie photographique de la Salpêtrière*. Paris: Macula, 1982.
- DIELS, Hermann. *Beitraege zur Zuckungsliteratur des Okzidents und Orients*. (Photomech. reproduction). Leipzig: Zentralantiquariat, 1970. Cramps and the fits have always attracted attention and called for interpretation. The author thoroughly reviews classical opinion and its survival in folklore--especially religious.
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- . "Die Lehre von der Leibseelischen Konstitution und die spezielle Anatomie und Physiologie der Frau im Mittelalter." *Scientia* 84 (1949): 97-103 und 132-134.
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- . *Medizin und Kultur: Gesammelte Aufsaezte*. Stuttgart, 1938.
- . *Studien zur Geschichte der Beziehungen zwischen Theologie und Medizin im Mittelalter*. Berlin: Grunewald, 1922.
- . *Ueber den Einfluss der autoritativen Theologie auf die Medizin des Mittelalters*. Mainz: Akademie d. Wissenschaften, 1958.
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- . *Zur Frauenheilkunde im byzantinischen Kulturkreis des Mittelalters*. Mainz, 1950.
- . *Frau und Frauenheilkunde in der Kultur des Mittelalters*. Stuttgart, 1963.
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- DIERAUER, U. *Tier und Mensch im Denken der Antike*. Amsterdam: 1977. The zoological tradition within which Pliny wrote.
- DIESTER, Manfred. *Koerpergeschichten: eine Untersuchung zum Mythos-Begriff am Beispiel der Darstellung von Mann und Frau in der Kriegsliteratur von 1939-43*. Bern: Lang, 1980. Based mostly on the analysis on Nazi propaganda, posters and journalism.

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DORFLES, G. "Innen und aussen en Architecture et en Psychanalyse." *Nouvelle Revue de Psychanalyse* 9 (Spring, 1974). 229-238.

DORNSEIF, Franz. *Der deutsche Wortschatz nach Sachgruppen* 7. ed. Berlin: De Gruyter, 1970. Bibliography for the study of German. Words referring to the body can be found in sect. 2,16-2,27. and 2,41-2, 45.

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----. "Do dogs laugh? A cross cultural approach to body symbolism." *Journal of psychosomatic research* 15 (1971), 387-390.

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DRESSEN, Wolfgang. "Infame Koerper: Widerstand im Erziehungsprozess." In *Der andere Koerper*, ed. by Ch. WULF, 67-83. Berlin: Edit. Corpus, 1984. Reflection on the production line as a metaphor for the body.

DUBOIS, P. "Phallocentrism and its subversion in Plato's Phaedrus." *Arethusa* 18 (1985): 91-101. In Phaedrus, in a passage on friendship, reproduction seems ascribed exclusively to men, who inseminate each other with philosophy in an act in which women have no place. Against DERRIDA, the author sees here not phallocentrism but a mimesis of the female and maternity.

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DUERR, Hans Peter. *Traumzeit: Ueber die Grenzen zwischen Wildnis und Zivilisation*. Frankfurt, West Germany: Syndikat 1978. Published in English under the title *Dreamtime: Concerning the boundary between wilderness and civilization*. London: Blackwell, 1985.

DUEWEL, Klaus. "Das Bild von den 'Knien des Herzens' bei Heinrich von Kleist." *Euphorion* 68 (1974): 185-197. The introduction of this article introduces to the history of the metaphor with biblical references. The metaphor is renewed by Winkelmann, Goethe and finally by Kleist.

----. "Kleiner Beitrag zu einer verkannten Herz-Metapher des Wilden Mannes." *Germanische-Romanische Monatsschrift* 14 (1964): 421-423. In middle high German literature the "heart" is imagined sometimes as having not only eyes but other senses and members of its own.

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DURAFFOUR, A. "Notules sur les dénominations du mollet, et quelques termes connexes dans le Sud-Est de la France." In *Sache, Ort und Wort: Festschrift fuer J. Jud. Romanica Helvetica* 20, 378-388. Genève: Droz, 1943.

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DYBWIG, Magne. "Zur Ontologie der Koerperlichkeit des Menschen." *Ratio* 2, no. 1 (1979): 13-30.

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EBIN, Victoria. *The body decorated*. London: Thames and Hudson, 1979.

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EDELSTEIN, Emma and Ludwig. *Asclepius. A Collection and Interpretation of the Testimonies*. 2 vols. Baltimore: Johns Hopkins Univ. Press, 1945.

EDELSTEIN, Ludwig. "The Dietetics of Antiquity." In *Ancient Medicine. Selected Papers of L. Edelstein*, ed. by O. and L. TEMKIN, 303-316. Baltimore: Johns Hopkins Press, 1967.

EDHOLM, F., YOUNG, K. HARRIS, O. "Conceptualizing Women." *Critique of Anthropology* 3, 9/10 (1977): 103-130.

EDSMAN, C.M. *Ignis, Divinus: Le feu comme moyen de rajeunissement et d'immortalité: contes, légendes, mythes et rites*. Lund: Gleerup, 1949.

EHRENREICH, Barbara, ENGLISH, Deirdre. *For Her Own Good: 150 Years of Expert's Advice to Women*. New York, 1978.

EHRHARD, Peter. *Anatomie de Samuel Beckett*. Basle/Stuttgart: Birkhaeuser, 1976. Schriftenreihe der Eidg. Technischen Hochschule Zurich. Abt. f. Geistes- und Sozialwissenschaften. For Samuel Beckett "anatomy" is more than a simple theme: it is the constitutive element, the very substance of an imaginary world and of a language out of which his opus is constructed. In successive chapters quotations from Beckett are densely interwoven about fingers, hands, feet, eyes, mouth, ears, nose, genitals, skin ... which make

- Beckett appear analogous to Rabelais.
- EHRISMANN, Gustav. "Psychologische Bezeichnungen in Ottfrieds Evangelienbuch." In *Festschrift O. BEHAGEL*, 324-338. Heidelberg, 1924.
- EICH, Paul. *Die Maria Lactans: Eine Studie ihrer Entwicklung bis in das 13. Jh. und ein Versuch ihrer Deutung aus der mittelalterlichen Froemmigkeit*. Dissertation Phil. Fac. Frankfurt a.M. 1953.
- EINHORN, Juergen Werinhard. "Der Begriff der 'Innerlichkeit' bei David von Augsburg und Grundzuege der Franziskanermystik." *Franziskanische Studien* 48 (1966): 336-376. Semantic analysis of writings in Latin and middle high German by David of Augsburg (+ 1272). A large and differentiated vocabulary refers to the "inner" or "interior" life. This new dimension of experience can be traced to St. Francis of Assisi.
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- FUMAROLLI, M. et al. "Rhétorique du geste et de la voix à l'âge Classique," *Dix-huitième siècle* 132 (1981): 235-355.
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GANUZA, Maria Christina. "El sensualismo y la dificultad del equilibrio en 'El Esclavo del Demonio'." In *La Idea del cuerpo en las letras españolas* ed. by D. CVITANOVIC. 181-201. Bahía Blanca, Argentina: Instituto de Humanidades, Univ. Nac. del Sur. 1973. In baroque art the artist is aware that the part of the lover's body which brings the beloved body into existence are the lover's eyes. From the description of the lover's eyes the beloved body can be known.

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GARDETTE, P. "Trois anciens mots francoprovençaux." In *Verba et vocabula: Festschrift. E. GAMILLSCHEG*, ed. by H. STIMM, J. WILHELM, 241-250. Muenchen: Fink, 1968.

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GEBHARDT-WAEGER, Gusti. *Die Dichtung des 18. Jhs. in ihrem Verhaeltnis zur koerperlichen Krankheit*. Dissertation Erlangen, 1948.

GEBSATTEL, Victor E. von. *Imago hominis: Beitrage zu einer personalen Anthropologie*. 2. Aufl. Salzburg: Otto Mueller.

GEERTZ, Clifford. "The impact of the concept of culture on the concept of man." In *New Views of the Nature of Man*, ed. by John R. PLATT. Chicago: Chicago Univ. Press, 1965. Men unmodified by the customs of particular places do not, did not and cannot exist. If we want to avoid to search with evolutionists for Man with a capital M behind his customs, or to dissolve Man with relativists into his culture, we arrive at two ideas: culture is best

seen not as a complex of behavior patterns but as a set of rules, symbolically mediated programs (for producing artifacts, organizing social life, expressing emotions) by which men or women determine and achieve their biological destiny.

GEFFRIAUD, J. *Montesquieu et la femme*. Pisa: Libreria Goliardica Editrice, 1977. Useful introduction to recent French literary studies on the contributions made by literature to "gynecomythie": the perception of "femininity", "feminine destiny" and new myths about the female body.

GÉLIS, Jacques. "De la mort à la vie: Les sanctuaires à répit." *Ethnologie française* 11 (1981): 211-224. In Catholic France a perinatal death saddened parents for two reasons: the loss of the "fruit" and of the unbaptized soul unable to enter heaven. At special sanctuaries, special Saints specialized since the 15th century in resurrection of such infants for just the few moments necessary to baptize them. Church authorities looked askance at the rituals.

----. "L'accouchement au XVIIIe siècle: pratiques traditionnelles et contrôle médical." *Ethnologie française* 6, nos. 3-4 (1976): 325-339.

----. "La pratique obstétrique dans la France moderne: les carnets du chirurgien-accoucheur Pierre Robin (1770-1797)." *Annales de Bretagne* 86, no. 2 (1979): 191-210.

----. "Refaire le corps. Les déformations volontaires du corps de l'enfant à la naissance." *Ethnologie française* 14, no. 1 (1984): 7-28. The infant's body is plastic. Evidence of its routine deformation by bandaging, massage, manipulation is studied by anthropologists by observation or through the statistical analysis of skeletal remains. GÉLIS studies deformation as a historian in contemporary France, dealing with techniques (pointed skull, crusted ears, pulled nose, shaped tits, disarticulated fingers, "circumcised" tongue), their geographic distribution in France and the evolution of medical opinion on the subject. Illustrated with contemporary photographs.

GÉLIS, J., LAGET, M., MOREL, M.-F. *Entrer dans la vie: Naissances et enfances dans la France traditionnelle*. Paris, 1978.

GÉLIS, J., REDON, Odile, Eds. *Les miracles Miroirs des Corps*. Paris, 1983.

GENZEL, Peter. *Die Lebensfunktionen der Menschen und Säugetiere im Spiegel der englischen Sprache*. Halle: VEB Niemeyer, 1959. Based on the study of dictionaries, medical literature new and old, literary texts since the Middle Ages to contemporary newspapers. The theme are designations for body functions, and body parts related to them. The author selects some 80 subjects (that can be indicated by one or several German words) and then searches for the English designations, and their historical evolution. Dialects are excluded, but all language-levels, to the most vulgar are documented, primarily with words that refer to the human body, but not excluding those referring to domestic animals or venery. Individual terms are not only contrasted with synonyms in English but with their equivalents in German.

GERHARDT, C. "Kroete und Igel in schwankhafter Literatur des spaeten Mittelalters." *Medizinhistorisches Journal* 16, no. 4 (1981): 340-357.

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GEYER-KORDESCH, Johanna. "Cultural Habits of Illness: the Enlightened and the Pious in Eighteenth Century Germany." In *Patients and Practitioners* ed. by Roy PORTER, 177-204. Cambridge Univ. Press, 1985.

- GHISALBERTI, Alessandro. "Il pensiero medievale di fronte al corpo." In *Il Corpo in Scena*, ed. by MELCHIORRE, V. and CASCETTA, A., Milano: Vita e Pensiero, 55-69, 1983.
- GIEDKE, Adelheid. *Die Liebeskrankheit in der Geschichte der Medizin*. Dissertation Med. Duesseldorf, 1983.
- GIEGERICH, Wolfgang. "Die Bedeutung des Koerpers in Psychologie und Psychotherapie." *Analytische Psychologie* 14 (1983): 264-284.
- GILBERT, Helen. "Pregnancy Cravings as a motif in folktale." *Folklore Forum* 5, no. 4 (October 1972): 129-142. A short, cross-cultural survey of the literature valuable because of the bibliography assembled.
- GITTER, Elisabeth G. "The Power of Women's Hair in Victorian Imagination," *Proceedings of the Modern Language Association* 99, no. 5 (October 1984): 936-954. From novels and poetry, scientific texts and the observation of figurative art the author weaves a tight account of the importance and ambiguity of hair in the Age of Rossetti and Baudelaire. The aureole of the woman as angel and the glittering snare, web or noose of woman as demon.
- GIVRY, Gillot de. *Witchcraft, Magic and Alchemy*, New York: Dover, 1971 (originally 1931). See Chap. 3: "Astrology and the Microcosm."
- GINZBURG, Carlo. *Indagini su Piero: Il Battesimo, Il ciclo di Arezzo, La Flagellazione di Urbino*. Microstorie No. 1, Torino: Einaudi, 1981.
- GLACKEN, C.L. *Traces on the Rhodan Shore: Nature and culture in Western thought from ancient times to the end of the eighteenth century*. Berkeley: University of California Press, 1967.
- GLATIGNY, M. "Le champ sémantique des parties du corps dans la poésie amoureuse de 1550." *Le français moderne* 37 (1969): 7-34. First the author establishes, which of the terms referring to the body in RONSARD, BAÏF, du BELLAY and contemporaries are used idiosyncratically--and which forms of usage reflect the epoch's standard. Particularly for the latter, patterns of associations are identified.
- GLOCKNER, H. "Der eigene Leib." *Kantstudien* 53 (1961/62): 289-308.
- GLOOR, B. *Die kuenstlicherischen Mitarbeiter an den naturwissenschaftlichen und medizinischen Werken Albrecht von Hallers*. Berner Beitrage z. Geschichte der Medizin und der Naturwissenschaften, No. 15. Bern: Paul Haupt Verlag, 1958. Haller dissected and prepared anatomical specimens at Goettingen 1736-1753. Three of his craftsmen are studied, and four artists who etched his famous plates. This allows to distinguish three stages at which the epoch's perceptions and taboos shaped the style of representation in the copper plates. Many plates remained normative for medical studies for over a century.
- GOBERT, E.G. "Le pudendum magique et le problème des cauris." *Revue africaine* 95 (1951): 5-62.
- GOEDEL, Eckhard. "Die aegyptische Terminologie um Herz und Magen in medizinischer Sicht." *Wissenschaftliche Zeitschrift der Univ. Leipzig* 7 (1957/58): 643-650.
- GOESSMANN, Elisabeth. "Anthropologie und Soziale Stellung der Frau nach Summen und Sentenzenkommentaren des 12. Jahrhunderts." *Miscellanea Medievalia* 12, no. 1 (1979), 281-297. The early Franciscan theologians maintain a markedly greater distance from the

Aristotelian doctrine of the "mas occasionatus" than their Dominican contemporaries, especially Thomas Aquinas.

----. *Metaphysik und Heilsgeschichte: eine theologische Untersuchung der Summa Halensis*. Muenchen: Max Huber, 1964. Pp. 215-229 ("Der Mensch als Mann und Frau") are outstanding not only for the commentary on the text but for the balanced introduction to 13th century thought on gender difference.

----. "Mass- und Zahlangaben bei Hildegard von Bingen." In ZIMMERMANN, Albert ed. *Mensura*, 2. Halbbd. Berlin 1984, 294-309.

GOFFMAN, Erving. *Gender Advertisements*. Harvard Univ. Press, 1979.

----. *Relations in public places: microstudies of the public order*. New York: Basic Books, 1971. From patient, careful personal observation and frequent reference to creative literature the author creates a taxonomy of interactions, that forces the historian to look with more attention at the gestures of past times.

GOLDBECK, Ingeborg. "Die Jungfrau." *Muttersprache* (1953): 50-55. A collection of phrases, composed words and names in which equivalents for "virgin" appear in French, German, and English; In geography, botany, culinary arts, etc.

GOLDSCHMID, Edgar. *Entwicklung und Bibliographie der pathologisch-anatomischen Abbildung*. Leipzig: Hiersemann, 1925. Though dated as a history of medical illustrations, still invaluable because of its bibliography of more than 600 illustrated medical texts since 1517.

GOLDSTEIN, Jan. "'Moral contagion': A Professional Ideology of Medicine and Psychiatry in 18th and 19th century France." In *Professions and the French State, 1700-1900*, ed. by G.L. GEISON, University of Pennsylvania Press, (1984): 181-222. As witchcraft trials were abandoned a new secular theory about the dangers of moral contagion developed which was clearly formulated by early nineteenth-century French psychiatrists. A Dr. Bouchut wrote in 1857: "There ought to be in society a sort of moral lazaretto where could be hidden away as soon as they manifest themselves, the mental and nervous disorders whose contagious properties have been established (p. 214ff.). The trained eye easily recognizes the 'pathognomic signs . . .' of persons susceptible to reciprocal inflammation."

GOLTZ, Dietlinde. "Krankheit und Sprache." *Sudhoffs Archiv Zeitschrift fuer Wissenschaftsgeschichte* 53, no. 3 (1969): 225-269.

GOMBRICH, E. H. *The Image and the Eye. Further Studies in the Psychology of Pictorial Representation*, Oxford: Phaidon, 1982.

GONDA, J. *Eye and gaze in the Veda*. Amsterdam: Noord-Hollandsche Uitgevers Mij, 1969. (Verhandelingen van de Koninklijke Nederlandse Akademie van Wetenschappen Afdeling Letterkunde.)

GOTTLIEB, Carla. "The pregnant Woman, The Flag, The Eye: Three new Themes in Twentieth-Century Art." *Journal of Esthetics and Art Criticism* 21 (1961): 177-187.

----. *The window in Art: From the Window of God to the Vanity of Man: a Survey of Window Symbolism in Western Painting*. New York: Abaris Book, 1981. The major iconography of the "window" theme. Revelant to body-perception: the eyes as windows--and the window as an eye.

GOTTSCHALK, Walter. *Die bildlichen Sprichwoerter der Romanen*. Vol 2: Der Mensch im

Sprichwort der romanischen Voelker. Heidelberg: Winter, 1936. Proverbs in romance languages. On the body pp. I-45, vol. 2.

GOUBERT, J. P. "L'art de guérir: Médecine savante et Médecine populaire dans la France de 1790." *Annales E.S.C.* 22, no. 5 (1977): 908-926. English translation in *Medicine and Society in France*, ed. by R. FORSTER, O. RANUM, 1-23. Baltimore 1980.

----. *Malades et médecins en Bretagne 1770-1790*. Paris, Klincksieck: Université de Haute Bretagne, Institut Armoricaïn de Recherches Historiques, 1974.

----. "Réseau médical et médicalisation en France à la fin du XVIIIe siècle." *Annales de Bretagne* 86,2 (1979): 221-29.

GOUDSBLOM, J. "Zivilisation, Ansteckungsangst und Hygiene." In *Materialien zu Norbert Elias' Zivilisationstheorie*, ed. by P. GLEICHMANN, et al., 215-253. Frankfurt: Suhrkamp. 1977.

GOULEMOT, Jean Marie. "Prêtons la main à la nature: II. Fureurs utérines." *Dix-huitième siècle* 12 (1980): 97-111.

GOUREVITCH, Danielle. *Le Mal d'être femme: La femme et la médecine à Rome*. Paris: Les Belles Lettres, 1984.

----. *Le triangle hippocratique: le malade, sa maladie et son médecin aux époques hellénistique et romaine*. Rome/Paris: Broccard, 1983.

GRABNER, Elfriede. "Der 'Wurm' als Krankheitsvorstellung: Sueddeutsche und Suedeuropäische Beiträge zur allgemeinen Volksmedizin." *Zeitschrift fuer deutsche Philologie* 81 (1962): 224ff. Worms can originate within the body. They settle especially in the heart or in the brain. They also eat away at hollow teeth, in the scalp and under inflamed nails. Evidence from Austrian ethnology.

----. "'Menschenfett' und 'Mumie' als Heilmittel: Volksmedizin, Volksglaube und Schauermaerchen um die medizinische Verwertung menschlicher Leichen." *Neue Chronik zur Geschichte und Volkskunde der inneroesterreichischen Alpenlaender* 64 (1961). The touch of the executioner was ascribed healing power throughout the Middle Ages; fat from a beheaded criminal was used for otherwise incurable conditions. Later, powdered mummy was commercialized.

----. "'Rotes Haar und Roter Bart...' Redensart, Volksmedizin und Volksmeinung um die Rothaarigen." *Schweizer Volkskunde* 53 (1963): 10-20.

----. "Das 'Umguerthen' als Heilbrauch. Kulturhistorisches und Volksmedizinisches und die Guertung menschlicher Koerperteile." *Carinthia* 1: 549-568. Mitteilungen des Geschichtsvereins fuer Kaernten 154, nos. 1-3 (1964). Symbolism of the cincture and its apotropaic and healing powers in folklore, mostly alpine, Austria.

----. "Der Mensch als Arznei. Alpenlaendische Belege zu einem Kaerntner Schauermaerlein. In *Festgabe fuer Oskar Moser. Beiträge zur Volkskunde Kaerntens*, 81-95. Klagenfurt, 1974. Anthropophagy as therapy in folklore (Alps) and in medical opinion. Particularly powdered mummy was appreciated and led to advice on pharmaceutical embalming.

----. "Die 'transplantatio Morborum' als Heilmethode in der Volksmedizin." *Oesterreichische Blaetter fuer Volkskunde* 21 (1972): 178-195. 'Transplantatio' of disease is an important magical tradition in Western medicine. It consists in the 'implantation' of a part of the sick body into the cosmologically appropriate element of the environment. According to Plini,

the glance of an *Amsel* (Latin *icterus*) suffices to heal a person afflicted with hepatitis. A fresh catskin worn around the chest until it decomposes draws consumption out of the lungs. The tradition is surveyed.

----. "'Schnurziehen' und 'Fontanellensetzen': Kuenstliche Wunden als Krankheitsableitung im Wechselspiel von Schul-und Volksmedizin." *Schweiz. Archiv fuer Volkskunde* 62 (1966): 141ff. Since antiquity artificial wounds have been inflicted to allow evil to drip out of the body. The practice remained a standard procedure in European folk medicine into our days. The various methods for keeping incisions "wetting" are discussed.

----. "Verlorenes Mass und heilkraeftiges Messen: Krankheitsforschung und Heilhandlung in der Volksmedizin." *Zeitschrift fur Volkskunde* 60 (1964): 23-34.

----. Ed. *Volksmedizin: Probleme und Forschungsgeschichte*. Darmstadt: Wissenschaftliche Buchges., 1974. Selections reflecting the historiography of folk medicine as a discipline.

----. "Volkstuemliche Fiebervorstellungen: Ein Beitrag zur steirischen Volksmedizin." *Oesterreichische Zeitschrift f. Volkskunde N.S.* 15 (1961): 84ff. Alpine folk-beliefs about fever: these are frequently connected with number-symbolism and magic; transfer of fevers (of which there are 68 or 77 or 99 kinds) onto certain plants and objects; fever is imagined as a being that takes possession of the person and must be exorcised.

----. "Gallenstein als Heiligenattribut: Clara von Montefalco in Ikonographie und Legende." In *Dona Ethnologica*, Beitraege zur Vergleichenden Volkskunde, Leopold KRETZENBACHER for his 60th birthday, eds. H. GERNDT & G. R. SCHROUBEK, 172-184. Muenchen, 1973. The study of gallstones as iconographic attributes of a seventeenth century nun leads to documents in which contemporary lay attitudes towards the opening of the body (179ff.) become manifest.

----. *Grundzuege einer ostalpinen Volksmedizin*. Wien: Verlag Akademie der Wissenschaften, 1985.

GRABOWSKI, S.J. "St. Augustine and the doctrine of the mystical body of Christ." *Theological Studies* 7 (1946): 72-125. The paper deals with the theological content of the body metaphor--only indirectly of relevance to understand Augustine's perception of the human body.

GRAF, H. *Bibliographie zum Problem der Proportionen: Literatur ueber Proportionen, Mass und Zahl in Architektur, bildender Kunst und Natur*. Speyer: Pfaelzische Landesbibliothek, 1958. Teil I: von 1800 bis zur Gegenwart. (Pfaelzische Arbeiten zum Buch- und Bibliothekswesen und zur Bibliographie 3.) An unusual bibliography which contains many items that link body proportion (or the perception of these proportions) to Nature and Architecture. Part II on earlier literature seems never to have been published.

GRANQUIST, Hilma. *Birth and Childhood among the Arabs: Studies in a Muhammedan village in Palestine*. Helsingfors: 1947. Customs of childbirth now observed among Middle Eastern Arabs may shed light on the origin of medical views brought to Europe during the Crusades. For the interpretation of body-symbolism through customs see esp. "cohabitation/conception," pp. 29-51.

GREIVE, A. "Die lexikalische Differenzierung des Begriffs 'Fleisch' im Franzoesischen." *Archiv fuer das Studium der neueren Sprachen und Literaturen* 204 (1967/68): 426-429.

GREVERUS, Ina-Maria. *Der territoriale Mensch: ein literaturanthropologischer Versuch zum Heimatphaenomen*. Frankfurt: Athenaeum, 1972. A thorough study on the role that the theme "Heimat" has had on the portraiture of main figures in modern German literature.

GRIMES, Larry M. *El tabú lingüístico: su naturaleza y función en el español popular de México*. Cuernavaca: CIDOC, 1971. (CIDOC Cuaderno 64.) From field notes by Oscar Lewis and his own observations in the slums of Mexico City, Grimes assembles the vocabulary used to designate body orifices and their functions. His special interest focuses on euphemisms and their symbolism.

GRINELL, R. "The theoretical attitudes towards space in the Middle Ages." *Speculum* 21 (1946): 141-157.

GRMEK, M.D. "Le concept d'infection dans l'Antiquité et au Moyen Âge." *Rad Jugoslavenske Akademije Znanosti i Umjetnosti* 384 (1980): 5-55.

----. *Les maladies à l'aube de la civilisation occidentale*. Paris: Payot, 1983.

GRON, K. "Lepra in Literatur und Kunst." In *Handbuch der Haut- und Geschlechtskrankheiten*, Bd. 2. Berlin, 1930.

GRUMAN, Gerald J. *A History of ideas about the prolongation of Life. The evolution of prolongevity hypotheses to 1800*. Transactions of the American Philosophical Society n.s. 56, pt. 9. Philadelphia, 1966.

GRUTTMANN, Felicitas. *Ein Beitrag zur Kenntnis der Volksmedizin in Sprichwoertern, Redensarten und Heilsegen des englischen Volkes*, 1939.

GUENTERT, Hermann. "Weiteres zum Begriff 'Winkel' im urspruenglichen Denken." *Woerter und Sachen* 11 (1928): 124-142.

GUENTHER, L. *Die Ausdruecke unserer Sprache fuer das weibliche Geschlecht im Wandel der Zeiten: Von Wortern und Namen*. Berlin, 1926.

GUERRINO, Antonio A., KOHN-LONCARICA, Alfredo G. "La uroscopía en la edad media." *Episteme* 7 (1973): 289-297.

GUGGENHEIM, K. "Soranus of Ephesus on obesity." *Internat. Journal of obesity* 1, no. 3 (1977): 245-246. Quotes the passages in which Soranus discusses obesity as a form of "marasmic wasting" rather than as a sign of plentiful health.

GUICCIARDI, Jean Pierre. "L'Hermaphrodite et le Prolétaire." *Dix-Huitième Siècle* 12 (1980): 49-77. Observes in some French authors of the mid 18th century two things: an obsessive interest in the hermaphrodite and the lack of a vocabulary and concepts fit to express this fascination with "otherness".

GUILLERME, Jacques. "Le malsain et l'économie de la nature." *Dix-huitième siècle* 9 (1977): 61-72.

----. "Sur l'esthétique du décharnement." *Revue d'Esthétique* 12 (1970): 139-154.

GUILLEMINET, P. "Les sens des noms du coeur dans l'Antiquité." *Études Carmélitaines* 29 (1950): 41-81. The entire issue of this journal is dedicated to the perception of the "heart" in Christian mysticism.

GULDAN, Ernst. *Eva und Maria. Eine Antithese als Bildmotiv*. Koeln/Graz: Boelau, 1966. The major iconography of Mary as the second Eve.

GUTH, Klaus. *Guibert von Nogent und die hochmittelalterliche Kritik an der*

Reliquienverehrung. Ottobeuren: Kommissionsverlag Winifried Werk, 1970. A doctoral thesis that attempts to clarify the place and function of relics within a history of piety during the twelfth century, which, in turn is perceived as just one aspect of the century's reality-perception. Abbot Guibert and his unprecedented historical and critical attitude towards the authenticity of relics is at the center of study.

HABICHT, Werner. *Die Gebaerden in englischen Dichtungen des Mittelalters*. Muenchen, 1959. Still the major monograph on gesture in old and middle English poetry: expressive gesture which translates emotion into behavior; demonstrative gesture which is intentional movement or pose and ceremonial or liturgical gesture. The word gesture does not come into use before the fifteenth century, and even then meant bearing, carriage, deportment and pose in addition to some of its still current definitions.

----. "Zur Bedeutungsgeschichte des englischen Wortes countenance". *Archiv fuer das Studium der neueren Sprachen und Literaturen* 203 (1966): 32-51. 'Countenance' in Middle English means bearing, conduct 'Haltung', 'Gebaren' or occasionally a gesture ("with his hands made countenance"). It's current meaning emerges late in the Renaissance.

HAGEN, H. "Die physiologische und psychologische Bedeutung der Leber in der Antike." Ph.D. dissertation, Bonn, 1961.

HAGER, Gertrud. *Gesundheit bei Goethe: Eine Wortmonographie*. Berlin: Akademie-Vlg., 1955. Goethe's life-span coincides with the discovery of "health" as a goal, as a public concern and finally as a pursuit which ought to be regulated by policy. This study of Goethe's use of the word "gesund" might therefore give further clues to the history of "health" and the body that needs it. The author assembles 1300 passages in Goethe where the word occurs, examines the field the word covers, its content and context, as opposite to disease, its positive aesthetic value. It is a key word in Goethe.

HAHN, Ingrid. *Raum und Landschaft in Gottfried's Tristan: Ein Beitrag zur Werkdeutung*. Muenchen, 1963. (Medium Aevum 3.) Valuable for understanding the correlations between the medieval perception of space with posture, carriage and gesture.

HAIRE, Doris. "The Cultural Warping of Childbirth." *Environmental Child Health* (June, 1973), 172-191.

HALE, David George. *The Body politic: a political metaphor in Renaissance English literature*. The Hague: Mouton, 1971.

HALL, Edward. *The silent language*. Fawcett World Library Greenwich, Connecticut 1957. "The clumsy ethnographic illustrations" and "tendentious misleading hunches" (Edm. LEACH) with which this and subsequent volumes by the author are filled, have had a strong influence on general readers, and the adoption of stereotypes about "proxemics" have created an obstacle to the interdisciplinary discussion of body and space perceptions.

HALLPIKE, C. R. "Social Hair," *MAN N.S.* 4 (1969): 256-264. Symbols can be studied as being "about" the unconscious or as being "about" the world and man's place in it. Opposing E.R. Leach's approach the author tries to explain the social symbolism of hair in relation to society and the physical environment.

HAMBLY, W.D. *The History of Tattooing and its Significance: with some account of other forms of corporal marking*. London: Witherby, 1925. Reprint Gale Research Corpor., 1974.

- HAMBURGH, Harvey E. *Aspects of the Descent from the Cross from Lippe to Cigoli*, vol. 2. Ph.D. dissertation. The Graduate College of the Univ. of Iowa, July 1978.
- HAMILTON, Mary. *Incubation: The cure of disease in pagan temples and christian churches*. London: Henderson, 1906.
- HAMMER, F. *Leib und Geschlecht: Philosophische Perspektiven von Nietzsche bis Merleau-Ponty und phaenomenologisch systematischer Aufriss*. 1974.
- HAMP, Eric P. "Latin 'poples', 'back of the knee'." *The American Journal of Philology* 75 (1954): 186-189.
- "On the paradigm of 'knee'." *Glotta* 48 (1970): 72-75.
- HAMPP, Irmgard. *Beschwoerung, Segen, Gebet: Untersuchungen zum Zauberspruch aus dem Bereich der Volkskunde*. Stuttgart, 1961. (Veroeffentlichung des Staatl. Amtes fuer Denkmalpflege Stuttgart, Reihe C Volkskunde.)
- HAND, Wayland. *Magical Medicine: The Folkloric Component of Medicine in the Folk Belief, Custom and Ritual of the Peoples of Europe and America*. Univ. of California Press, 1980.
- "American Analogues of the Couvade." In *Studies in Folklore in Honor of Stith Thompson*, 213-29. Bloomington: Univ. of Indiana Press, 1957.
- "'Measuring' with string, thread, and fibre: a practice in folk medical magic." Essays to honor R. WILHABER in *Schweizerisches Archiv fuer Volkskunde* 68 (1972-73): 240-251.
- *Popular Beliefs and Superstitions. A Compendium of American Folklore*, ed. by Wayland HAND, A. CASETTA, and S.B. THIEDERMAN. From the Ohio Collection of Newbell Niles PUCKETT, vol. 1, Boston: Hall, 1981. Volume I introduces to the beliefs about body parts (from cane p. 53 to Skin, dimples, p. 64); Functions (from Crying p. 64, to Yawning, p. 67); Attributes (pp. 67-74). The corresponding documentation (pp. 161-253).
- HANDLEY, E.W. "Words for 'soul', 'heart' and 'mind' in Aristophanes". *Rheinisches Museum fuer Philologie* 99 (1956): 205-225. The words used for "soul," "heart" and "mind" used by Aristophanes enter very little into the ordinary vocabulary of 5th century B.C. everyday life. For the young Aristophanes they are--with the possible exception of "heart"--words to play with.
- HANSMANN, Liselotte and KRISS-RETTENBECK, Lenz. *Amulett und Talisman: Erscheinungsform und Geschichte*. Muenchen: Callwey, 1966.
- HARAWAY, Donna. "Animal Sociology and a Natural Economy of the Body Politic." *SIGNS* 4, no. 1 (1978): 21-60.
- "The biological enterprise: sex, mind and profit from human engineering of sociobiology." *Radical history review* 20 (1979): 206-237.
- HARRELL, Barbara. "Lactation and Menstruation in Cultural Perspective." *American Anthropologist* 83 (1981): 796-823.
- HARRIS, C.R.S. *The heart and the vascular in ancient Greek medicine from Alcmaeon to Galen*. Oxford, 1973.
- HARTE, N.B. & PONTING, K. G., eds. *Cloth and clothing in medieval Europe: Essays in*

memory of Professor E.M. Carus-Wilson. Heinemann Educational Books, Pasold Research Fund, 1983. Essays of the history of European clothing, dress, textile finishing, clothing trade.

HARTLAUB, G. F. *Zauber des Spiegels: Geschichte und Bedeutung des Spiegels in der Kunst*. Muenchen: Piper, 1951. On the mirror, mainly as the painter has dealt with it. Iconography of several motifs: man and woman as they look into the mirror; what the mirror reflects, the magical mirror ... the mirror as a tool and the mirror as a symbol. For the historical evolution of body perception chapter 4 is particularly valuable: it deals with the gesture, posture and expression of the person seeing what the mirror reflects--the flesh, the background, the viewer's own bones or the devil.

----. "Die Spiegel-Bilder des Giovanni Bellini." *Pantheon* XV, no. 2. (November, 1942): 235-241.

HARTMANN, Fritz. *Aerztliche Anthropologie: Das Problem des Menschen in der Medizin der Neuzeit*. Bremen, 1973.

----. "The Corporeality of Shame: Fx and Hx at the Bedside." *The Journal of Medicine and Philosophy* 9 no. 1 (1984): 63-74. In order to appreciate the role of the phenomenon of shame in the context of medical treatment, a philosophical, anthropological description of shame is offered. The author takes up biblical metaphors and more recent phenomenological-psychological description from Max Scheler and others. The corporeality of shame is constituted as "what envelopes the body."

----. "Homo patiens: zur aerztlichen Anthropologie von Leid und Mitleid." *Sudhoffs Archiv, Beih. (Supplement)* 24 (1984): 35-44.

HARTNACKE, W. "Zur Abkunft von Fratze." *Zeitschrift fuer neuere Sprachen* (1943): 37-39.

HARTOG, François. *Le miroir d'Hérodote: essai sur la représentation de l'autre*. Paris: Gallimard, 1980.

----. "Les Amazones d'Hérodote: Inversion et tiers exclu." In *Le racisme: mythes et sciences*, pour Léon POLIAKOV, 177-185, ed. par M. OLENDER, Bruxelles: Editions Complexe, 1981.

HASKELL, Frances and HASKEL, Penny Nicholas. *Taste and the Antique: the lure of classical sculpture 1500-1800*. New Haven: Yale Univ. Press, 1981.

HATTENHAUER, Hans. "Das Herz des Koenigs in der Hand Gottes: Zum Herrscherbild in Spaetantike und Mittelalter." *Zeitschrift fuer Rechtsgeschichte* 98 Kan. Abt. 67/68 (1981): 1-35.

HAULOTTE, Edgar S.J. *Symbolique du vêtement selon la bible*. Paris: Aubier, 1964. Pp. 237-271 deals with women's veil and the inability of Christian tradition to recognize it as a sign of authority. The book is full of surprises.

HAUSCHILD, Thomas. "Abwehrmagie und Geschlechtssymbolik im Mittelmeerraum." Special issue in honor of Georges Devereux *Curare Sonderheft* 2 (1984): 205-222. Contains information on the significance of body-shaped amulets to protect against the evil eye.

----. "'Weiblicher Schamanismus' und 'wilde Frauen': Bemerkungen zu Muhlmann und Devereux." *Curare* 5 (1982): 75-80.

----. *Der Boese Blick: Ideengeschichtliche und Sozialpsychologische Untersuchungen*.

Hamburg, Arbeitskreis Ethnomedizin, 1979.

HAUSENSTEIN, Wilhelm. *Die Kunst und die Gesellschaft*. Part 1: Die Gestalt des Menschen und die Gesellschaft. Part 2: Die kulturellen Voraussetzungen des Nackten, Muenchen: Piper, 1916.

----. *Der Koerper des Menschen in der Geschichte der Kunst*. Muenchen: Piper, 1916.

HAYES, Francis. "Gesture: A Working Bibliography." *Southern Folklore Quarterly* 21 (December 1957): 218-317. Well over a thousand items, one sixth are annotated. However, first of all the author calls gesture any non-vocal expression (folk or "technical"), even if it is not meant to tell another (autistic) and second, literature dealing with these expressions is listed, no matter if academic (social sciences or humanities) or journalistic and amateurish.

HEIN, Wolfgang-Hagen. *Christus als Apotheker*. Frankfurt: Govi Verlag, 1974.

HEINE, Susanne. *Leibhafter Glaube: Ein Beitrag zum Verstaendnis der theologischen Konzeption des Paulus*. Wien: Herder, 1976.

HEINTEL, Helmut, ed. *Quellen zur Geschichte der Epilepsie*. Berlin, Stuttgart, Wien: Huber, 1975. (Hubers Klassiker der Medizin und der Naturwissenschaften 14). 37 European texts, since antiquity, two thirds since 1783 dealing with the perception of epilepsy. Most translations were prepared for this publication.

HELGELAND, John. "The symbolism of Death in the Later Middle Ages." *Omega* 15, no. 2 (1984-1985): 145-160. Starts from the assumptions that previous authors have failed to explain the gruesome images of death occurring during the late Middle Ages. The author builds on his understanding of Mary Douglas that the human body is the most natural symbol for describing social institutions. By means of gruesome images the artists and poets symbolized the disintegration of medieval institutions in analogy with the decomposition of bodies.

HELLERMANN, Fritz. *Mienenspiel und Gebaerdenspiel in Conrad Ferdinand Meyers Novellen: Die Ausdrucksbewegungen mit besonderer Beruecksichtigung der Augen*. Hamburg: Fremdblatt Druckerei Broschek & Co., 1912. A contemporary of C. Darwin (the author of "The expression of Emotions in Man and Animal" 1872) was the Swiss German novelist C.F. Meyer. Hellermann indicates an analogy in body perception of the two. Meyer pioneered German symbolist techniques by avoiding to describe emotions, and letting them be expressed in the gesture, facial expression and--especially--the play of the eyes.

HELM, Rudolf. *Skelett- und Todesdarstellungen bis zum Auftreten der Totentaenze*. Dissertation, Marburg, 1927. The "Dance of the Dead" is a very common motif in paintings during the waning Middle Ages. A careful study of the skeletons, represented in many dancing postures reveals, that many of the bones do not at all look like those with which the painter must have been acquainted from cemeteries. Sometimes the pelvis is missing, Holbein even doubles the thigh bone. Helm argues that before Vesalius there was no sufficient terminology for the skeleton to be able to reason about it, and that artists often painted what they could neither name nor see as an entity apart.

HELMAN, Cecil G. "'Feed a Cold, Starve a Fever'- Folk Models of Infection in an English Suburban Community and Their Relation to Medical Treatment." *Culture, Medicine and Psychiatry* 2 (1978): 107-137. Some folk beliefs survived almost intact until the Health Act (1949) in England. Some of them, since then, have been actually reinforced by modern biomedical treatment and are now presented by physicians to gain the trust of patients.

HELTEN, W.L. von. "Zu einigen germanischen Benennungen fuer 'cunnus' und 'veretrum'."

Zeitschrift fuer deutsche Wortforschung 10 (1908/9): 195-197. A careful examination of the oldest and most traditional terms for these organs.

HENISCH, Bridget Ann. *Fast and Feast: Food in medieval society*. College Station, Pennsylvania: State Univ. Press, 1976.

HENTIG, Hans von. *Vom Ursprung der Henkersmahlzeit*. Tuebingen: Mohr, 1958. Instead of being given a last cigarette, people condemned to death were feasted. In this unusual monograph on this last meal the author records many details on the victim's body in this liminal stage, especially in postmedieval Europe.

HERMANN, Alfred. "Das steinharte Herz: Zur Geschichte einer Metapher." *Jahrbuch fuer Antike und Christentum* 4 (1961): 77-107. Explicitly the author pursues only the history of the hard or stony heart, up to and in Augustine, in whom that tradition has been bundled and from which later, Western heart-metaphors derive. Classical, biblical and egyptian sources are identified. The 186 notes, however, make this article into a bibliography on this theme.

HERMANN, Hans Volkmar. *Omphalos*. Muenster: Aschendorfsche Verlagsbuchhandlung, 1959. The navel in Greek myth, ritual and art, especially its relation to altar and grave. Also a history of the interpretation of the stone-objects representing the navel among archeologists.

HERRLINGER, Robert. "Die fruehesten embryologischen Abbildungen in der Geschichte der Medizin." *Zeitschrift fuer anatomische Entwicklungsgeschichte* 116 (1951/53): 1-13. Splendid reproductions.

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HERSHMAN, P. "Hair, sex and dirt." *Man N.S.* 9, no. 2 (1974): 274-98.

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----. "The Preeminence of the Right Hand: A Study in Religious Polarity." In *Right and Left*, ed. by NEEDHAM, R., 3-29, Chicago: Chicago Univ. Press, 1973.

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HESSELING, Dirk Christian. "Les mots désignant le palais de la bouche en grec et en hollandais." *Laographia* 7 (1923): 422-425.

HEWSON, Anthony. *Giles of Rome and the Medieval Theory of Conception: A study of "De formatione corporis humani in utero,"* London: The Athlone Press, 1975.

HILDBURGH, W.L. "Images of the human hand as amulets in Spain" *Warburg Journal* 18 (1955): 67-89. Christian and Moslem representations of fists, figs and open hands, mostly amulets: their history, meaning and use.

----. "Some Spanish amulets connected with lactation." *Folklore* 106 (1951): 430-448.

HILL, Christopher. "William Harvey and the Idea of Monarchy." In *The Intellectual Revolution of the Seventeenth-Century*, ed. by WEBSTER, Charles, 160-181. London: Routledge and Kegan, 1974.

HILLMAN, James. *The thought of the heart*. Dallas: Spring Publ., 1984. The American director of studies at the C.G. Jung-Institute in Zuerich writes with erudition and clarity, to develop Jung's thought on the heart as it is imagined, as distinct from the heart that scientists describe. "The scientific outlook requires the heart it sees. The act of demonstration creates what it demonstrates". As Harvey reached into the body of his dogs, he noticed that the heart "may be felt to become harder during its action". Even today it is difficult to imagine a good heart as "hard" or "divided".

HINTNER, Valentin. *Benennungen der Koerperteile in Tirol, besonders im Isel-Tale: Ein Beitrag zur Tiroler Dialektforschung*. Wien: Hoelder, 1879.

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HINTZSCHE, Erich. "Die Entwicklung der Teratologie seit dem 17. Jahrhundert und ihr Einfluss auf die klinische Medizin." *Clio Medica* 7 (1972): 55-68.

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Medieval medical sources are examined for diseases that are caused by magic.

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HOFFMANN, Paul. "Féminisme Cartésien." *Travaux de linguistique et de littérature* 7, no. 2 (1969): 83-105.

HOFFMANN, Siegfried. "Professor Franz Anton Stobler als Gutachter fuer die Wunderheilungen in Apperdorf: Ein Repraesentant des Barocks im Spannungsfeld von kritischer Diagnose und unkritischer Volksfroemmigkeit." In *Medizinische Diagnostik in Geschichte und Gegenwart*. Festschrift H. GOERKE, edited by C. HABRICH, et al. Muenchen: Fritsch, 1978. A physician and professor of Medicine in Ingolstadt retained by church authorities as an expert reports on 366 miraculous healings at the Sanctuary he is supervising, 1742-1750.

HOFFMANN, Walter. *Schmerz, Pein, Weh: Studien zur Wortgeographie deutschmundartlicher Krankheitsnamen*. Giessen, Schmitz-Vlg. 1956.

HOFMANN, Fritz. *Der Kirchenbegriff des Hl. Augustins in seinen Grundlagen und in seiner Entwicklung*. Muenchen: Huber, 1933.

HOFSTAETTER, Hans H. *Symbolismus und die Kunst der Jahrhundertwende*. Koeln: Du Mont Schauberg, 1975.

HOLLANDER, Anne. *Seeing through clothes*. Original 1975. New York: Avon, 1980. Formulates and supports a decisive insight: the experience of one's naked body inevitably implies a reference to clothes. Historically the "inner eye" is pleased only when the clothed self fits the epoch's pictorial convention. Equally, the self-perception of the naked body is based on the pictorial cannon of the moment, which in turn is based on the pictorial ideal of the period. For the history of body-perception this thesis leads to two insights: 1) the percept of the body always implied its wrappings; and 2) Hollander distinguishes distinct epochs in the history of clothing: the drapes of antiquity; the stitched-together rectangles typical, for instance, for the Early Middle Ages, and the tailored dress, which first appears in the 12th century. Distinct kinds of self-perception correspond to these stages in the history of clothing.

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HOLZINGER, Ernst. "Von Koerper und Raum bei DUERER und GRUNEWALD." In *Essays in Honor of E. Panofsky*, ed. by M. MEISS, vol. 1, 238-253. New York: New York Univ. Press, 1961. "Bei einem extremen Grad des Koerperhaften Sehens kann der Koerper ... verschlossen gegenueber dem Raum erscheinen, als stoesse er ihn ab." Two models of seeing and representing the body: DUERER creates it as an isolated object, GRUNEWALD as a figure which emerges from and merges in the medium.

HONEGGER, Claudia. "Ueberlegungen zur Medikalisierung des weiblichen Koerpers," In IMHOF, A. E. ed., *Leib und Leben in der Geschichte der Neuzeit*, Berlin 1983.

HONNINGS, Bonifacio. "L'aborto nei libri penitenziali irlandesi. Convergenza morale e divergenze pastorali." In *Una componente della mentalità occidentale: i Penitenziali nell' alto medioevo*, ed. by MUZZARELLI, M. G., 155-184, Bologna, 1980. Useful only as an up-to-date compilation of references to abortion in penitential books.

HOROWITZ, M.C. "Aristotle and Women." *Journal of the History of Biology* 9 (1976): 183-

213. "Aristotle's biological, psychological ideas about women parallel his political and ethical ideas about women. Together, these ideas are circular, self-supporting and antifeminist to the core". (p. 210).
- HUBBARD, Ruth, HENIFIN, Mary Sue, FRIED, Barbara, Eds. *Biological Woman-The Convenient Myth. A Collection of Feminist Essays and a Comprehensive Bibliography*, Cambridge, Mass.: Schenkman 1983.
- HUBSCHMID, Johannes. "Auffaellige Ubertragungen von Gegenstaenden und Koerperteilen auf Gelaendeformen." *Revue Internationale d'Onomastique* 12 (1960): 85-91. Body parts can not only be used as a metaphor for geographic entities, but as their names.
- HUDSON, I. *Bodies of Knowledge: The psychological significance of the Nude in Art*. London: Weidenfeld and Nicholson, 1982.
- HUIZINGA, J. *The Waning of the Middle Ages. A study of the forms of life, thought and art in France and in the Netherlands in the late 14th and 15th centuries*. 1924. Reprint. New York: St. Martin, 1984. See Chapter 11: "The vision of Death." The wistfulness of remembrance and the thought of frailty cultivated during the High Middle Ages now demand a new embodiment in the macabre body.
- HUMPHREY, David C. "Dissection and Discrimination: The social origins of cadavers in America 1760-1915." *Bulletin of the New York Academy of Medicine* 49 (1973): 819-827.
- HUNZIKER, Heinrich Martin. *Die bleiche Hautfarbe in der Sicht des Schweizerdeutschen: Versuch einer sprachinhaltlichen Interpretation von Material aus dem schweizerischen Idiotikon*. Dissertation. Zuerich: Juris-Druck, 1966. The material analyzed by the author is the dialect of one region in Switzerland. The meanings, emotions and value judgments involved in the reference to *light skin* are examined: both positive and negative.
- HUPPERTZ, A. *Die Vertreter der Anatomie und des anatomischen Unterrichts in Giessen, 1702-1748*. Arbeiten z. Geschichte d. Medizin in Giessen 4. Giessen: Schmitz, 1982.
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- HYRTL, J. *Die alten deutschen Kunstworte der Anatomie. Gesammelt und erlaeutert mit Synonymenregister*. Wien: W. Braumuller, 1884. Dictionary of more than 150 German terms, synonym register giving approximate modern equivalents, and a careful discussion of each term. Many, otherwise submerged associations and metaphors come to light in these etymological mini-essays.
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- . *Limits to Medicine: Medical Nemesis, the Expropriation of Health*. Penguin Books 1976.
- . *Gender*. London: Marion Boyars, 1982.
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IMHOF, Arthur E., Ed. *Biologie des Menschen in der Geschichte: Zwoelf Beitræge zur Sozialgeschichte der Neuzeit aus Frankreich und Skandinavien*. Stuttgart. 1978.

----. Ed. *Der Mensch und sein Koerper: Von der Antike bis heute*. Muenchen: Beck Verlag, 1983.

----. Ed. *Leib und Leben in der Geschichte der Neuzeit*. ed. by Fr. Meinecke Institut, Bd.9, Einzelstudien II. Berliner Historische Studien, Berlin, 1983.

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IMMELMANN, Klaus and Thomas. "Historische Antropologie aus biologischer Sicht." *Saeculum* 36, no. 1 (1985): 70-79.

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----. "Krankheitsnamen: Metaphorik und Daemonie." *Schweizerisches Archiv fuer Volkskunde*: (Festschr. K. Meuli) 47 (1951): 77-113. Combines linguistic and ethnological method in the analysis of Central European expressions or words for body-experience that imply a "supernatural" etiology for the phenomenon: Hexenschuss, Boestier, Grille, Haarwurm, ingrillito...

----. "Sprache als Aeusserung und Sprache als Mitteilung: Grundfragen der Onomasiologie." *Archiv fuer das Studium der Neueren Sprachen und Literaturen* 136, 71 (1917): 84-123.

----. *Sprach- und Sachatlas Italiens und der Suedschweiz*: Mundartaufnahmen von Gerhard ROHLES, Paul SCHEUER, M.L. WAGNER. 12 Bde. Halle: Niemeyer, 1928-1960.

JACOB, Wolfgang. *Medizinische Anthropologie im 19. Jahrhundert: Mensch-Natur-Geist. Beitrag zu einer theoretischen Pathologie; zur Geistesgeschichte der sozialen Medizin und allgemeinen Krankheitslehre von Virchow*. Stuttgart: Enke, 1967. Virchow, remembered as a pathologist, statesman and by historians as a revolutionary in 1848, referred to the 'cells' in his own tissue as "tiers état." Many of the analogies now seen between society and human organism have grown from his texts. Jacob focuses on Virchow to explore the transformation in the concept of "nature during the latter part of the nineteenth century. In his opinion DIEPGEN, SUDHOFF, SIGERIST and even PAGEL have not noticed how far from contemporary conception, nature was around 1850 (see p. 11ff) and therefore have been unable to grasp how the object of modern medicine was brought into being.

JACOBS, M. "Geometry, Spirituality, and Architecture in their common historical Development as related to the Origin of Neuroses: a Summary." In *The Changing Reality of Modern Man. Essays in Honour of Jan. H. VAN DEN BERG*, ed. Dreyer KRUGER, 62-86. Pittsburg: Duquesne Univ. Press, 1985.

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- JEWSON, N.D. "Medical Knowledge and the Patronage System in Eighteenth-Century England." *Sociology* 8 (1974): 369-85.
- . "The Disappearance of the Sick-Man from Medical Cosmology." *Sociology* 10 (1976): 225-44.
- JOFFE, Natalie F. "The Vernacular of Menstruation." *Word. Journal of the Linguistic Circle of New York* 4, no. 3 (Dec., 1948): 181-186. It appears that, where the fact of menstruation is concealed, as among the Irish, the vocabulary is meager. In France and today's U.S. it is vivid and luxuriant, except among groups like Orthodox Jews. Pp. 185ff. list of expressions.
- JOHNSON, Davis. *Blood Policy: issues and alternatives*. Washington, D.C.: Institute for Public Policy Research, 1976. Report on a symposium held at a Republican think-tank, countering the arguments marshalled by TITMUS (1971) against the gathering of human blood on the free market.
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- . "La donna di cera." *KOS* 1, no. 4 (1984): 82-89.
- . "Earth science and environmental medicine: the synthesis of the late enlightenment." In *Images of the Earth: Essays in the History of Environmental Science*, ed. by L. JORDANOVA, R. PORTER, 121-146, Chalfont, 1979.
- . "Guarding the Body Politics: Volney's Catechism of 1793." In *Reading Writing Revolution: Proceedings of the Essex Conference on the Sociology of Literature*, 12-21. Essex, 1982.
- . "Natural facts: a historical perspective on science and sexuality." In *Nature, culture, gender*, ed. by Carol P. MACCORMACK, Marilyn STRATHERN, 42-69. Cambridge, 1980.
- . "Gender, generation and science: William Hunter's obstetrical atlas." In *William Hunter and the Eighteenth-Century medical world*, ed. BYNUM, W. F. and PORTER, R., 385-412, Cambridge: Cambridge Univ. Press 1985. Mid 18th-century English gynaecologists express

a new desire with naturalistic visualization and representation of their specimen.

JOUSSE, Marcel. *Le style oral rythmique et mnémotechnique chez les verbo-moteurs*. Paris: Beauchesne, 1925. A Jesuit scholar who spent most of his life in the Middle Eastern villages studying the speech of illiterates, was the first who sharply differentiated between oral composition and any written arrangement of texts. By his recognition of the "verbo-motoric" origin of pre-alphabetic speech and remembrance he preceded--and probably influenced--the discoveries of Milman PERRY. (Alphabetization of cultures literally leads to a disembodiment of speech, a disembedding from its bodily verbo-motor matrix.).

----. *L'anthropologie du geste*. Paris: Gallimard, 1974. A manuscript finished in 1955, just before the author was struck by a disease from which he died 7 years later, published with a 20-year delay. The author studies Hebrew and Aramaic *Targums*, Hellenic and contemporary sayings to develop his earlier theory on the verbo-motor (body-based) nature of speech and remembrance. He argues persuasively that pre-alphabetic speech flows essentially from body rhythms which by their very nature (breathing, gestures) are bilateral.

JUD, Jakob. "Acerca de 'ambuesta' y 'almuerza'." *Revista de Filología Española* 7 (1920): 339-350. Etymological controversy about words that in Spanish (and Raetho-Roman) designate the cupped or partially folded hands.

JUQUOIS, G. "Sur un des mots signifiant 'parler' et 'bouche' en indo-européen." *Museon* 76 (1963): 215-217.

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KAESEMANN, Ernst. *Leib und Leib Christi: Eine Untersuchung zur paulinischen Begrifflichkeit*. Diss. Tuebingen: Mohr, 1933. (Beitraege zur Historischen Theologie.)

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----. "Die Margariten." *Zeitschrift fuer Romanische Philologie* 76 (1960): 185-204. "Margarita"--the small finger in Spanish has a fascinating wealth of other meanings.

----. "Designations of the cheek in the Italian dialects." *Language* 17 (1941): 212-222. The ethnographic atlas of Italy and southern Switzerland records 447 equivalents for the Italian 'guancia' ("cheek"), representing 20 types.

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KAISER, Holger. *Die Bedeutung des leiblichen Daseins in der paulinischen Eschatologie*. 1974.

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KASSING, Altfrid Th. *Die Kirche und Maria: Ihr Verhaeltnis im 12. Kapitel der Apokalypse*. Duesseldorf: Patmos-Verlag, 1958. Deals among others with the iconography of the birth-pangs of the Woman of the Apocalypse.

- KAULBACH, F. "Leibbewusstsein und Welterfahrung beim fruehen und spaeten Kant." *Kantstudien* 54 (1936): 464ff.
- KEES, H. "Herz und Zunge als Schoepferorgane in der aegyptischen Goetterlehre." *Studium Generale* (1966): 124-126. Heart and tongue respectively are the organs by which Thot and Horus created the world.
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- KELLY, Henry Ansgar. *Love and Marriage in the Age of Chaucer*. Ithaca, New York: Cornell Univ. Press, 1975. Part 4 deals with the conflict between norms and practice in relation to lust and passion.
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- KESTENBERG, Judith. "Outside and Inside, Male and Female." *Journal of the American Psychoanalytic Association* 3 (1968): 457-520.
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KNETSCHKE, Edeltraut. *Genick und Knoechel in der deutschen Wortgeographie: Untersuchungen zur Wortbildung*. Diss. Marburg, 1956.

KNIBIEHLER, Yvonne. "Le discours médical sur la femme: constantes et ruptures." In *Le Romantisme: Mythes et représentations de la Femme au XIXe siècle* 13-14 (1976): 41-56.

----. "Les médecins et la 'nature féminine' au temps du Code Civil." *Annales E.S.C.* 31, no. 4 (1976): 424-445. Examines medical encyclopedias and manuals 1780-1830 for the image of women that emerges. The result: by the end of the epoch concerns with "female nature" overshadow all discussion of the women's body; *tota mulier in utero* now means that female nature determines the body, the soul and the person. Finally medical authority can be used to determine the sphere into which woman by nature fits.

----, and FOUQUET, Catherine. *La femme et les Médecins*. Paris: Hachette, 1983. The authors are competent historians specializing in the fate of women's image during the 18th and 19th century. In this volume the authors relate sequentially medical perception of women since the early Egyptian empire in an evolutionist, progressive perspective. Basically the history of the female body that issued from male fears and the demise of these fears.

KNIGHT, G. Wilson. "Soul and body in Shakespeare" In *Shakespearian Dimensions*, by G.W. KNIGHT, 3-21, Sussex: Harvester Press, 1984.

KNORTZ, Karl. *Der menschliche Koerper in Sage, Brauch und Sprichwort*. Wuerzburg, 1909.

KOBUSCH, H. *Der Zahnwurmglaupe in der deutschen Volksmedizin der letzten zwei Jahrhunderte*. Dissertation. Frankfurt-am-Main, 1955.

KOCH, Richard. *Das Als-Ob im aerztlichen Denken. Bausteine zu einer Philosophie des Als-Ob*, ed. Hans VAHINGER, Raymund SCHMIDT, Bd. 8. Muenchen: Roesl, 1924.

KOEHLER, Reinhold. "Die Erde als jungfraeuliche Mutter Adams." *Germania* 7 (1862): 476-80. Collection and comparison of texts from Greek, Latin and Middle High German sources establishing the parallel Mary/Jesus: virginal earth/Adam. The earth was a virgin before she had been soaked by rain, tilled by man; before she had swallowed Abel's blood and harbored the first corpse. Adam was shaped by the Creator from this virgin mother.

KOELBING, H., BIRCHLER, U., ARNOLD, P. "Die Auswirkung von Angst und Schreck auf Pest und Pestbekaempfung nach zwei Pestschriften des 18. Jahrhunderts." *Gesnerus* 36 (1979): 116-126.

KOERNER, Joseph Leo. "The Mortification of the image: Death as a Hermeneutic in Hans Baldung Grien." *Representations* 10 (Spring 1985): 52-101. Death and knowledge are linked in Western tradition, death and the Fall. In Baldung Grien this is central: his images of death are commentaries on the status of the human experience.

KOLLER, Hermann. "Aima."(blood) *Glotta* 45 (1967): 149-155. A semasiological study of Homeric texts dealing with blood as the juice of life and with the spilling of blood. Greek has no common indo-germanic word for blood.

----. "Melos." *Glotta* 43 (1965): 24-38. Etymological ruminations on parallels between the Greek terms for the limbs and music.

KOTY, J. *Die Behandlung der Alten und Kranken bei den Naturvoelkern*. Stuttgart, 1934. Still the most comprehensive collection of materials reporting on the ways and circumstances in which, throughout history, the old, the sick and the dying have been killed.

KRANEMANN, Niels. "Krueppel und Kropf: eine Wortinhaltsbetrachtung." *Wirkendes Wort* 17 (1967): 12-21.

KRANZ, Walther. "Kosmos." *Archiv fuer Begriffsgeschichte*, vol. 2, no. 1. Bonn: Bouvier, 1958. Report on the state of historical research on the idea of "cosmos".

KRISS, Rudolf. *Das Gebaermuttervotiv: Ein Beitrag zur Volkskunde nebst einer Einleitung ueber Arten und Bedeutung der deutschen Opfergebräuche der Gegenwart*. Augsburg: Filser, 1929. A toad-like object has been (and is) offered frequently as a votiv-gift imploring relief or expressing acknowledgment for it. It consistently represents the womb--as the womb and its functions are frequently imagined in the image of a toad. The metamorphoses of this "womb" can be followed, as it torments men and becomes a "crab" (cancer) and as men seek to rid themselves of it by a ritual wedding to a toad.

----. and KRISS-HEINRICH, Hubert. "Amulette, Zauberformel und Beschwörungen." In *Volksglaube im Bereich des Islam*, von R.KRISS, H. KRISS-HEINRICH, Bd.II. Wiesbaden: Otto Harrasowitz, 1962. A major reference for Muslim parallels or origins of post-Medieval European superstitions and folk-practice.

KRISS-RETTENBECK, Lenz. *Bilder und Zeichen religioesen Volksglaubens*. Muenchen: Callwey, 1963.

----. "Vorbemerkungen zu einer volkskundlichen Gebildelehre." Following CASSIRER and WEISSGERBER, Kriss-R. formulates in his lecture the hypotheses, that have been adopted by the authors of this bibliography: understanding and perception of the flesh is the result of self-embodiment in expressions and signs, which corresponds to the embodiment of the time and place specific environment. Elaborating on A. SCHUETZ and T. LUCKMANN, the author proposes a schema for the ethnological study of physiognomy, posture and gesture that includes neuromotoric activities such as goose pimples, red face, sweat, tears or sneezing and *turgor*.

----. "Probleme der volkskundlichen Gebaerdenforschung." *Bayrisches Jahrbuch fuer Volkskunde* (1964-65): 14-46. This introduction to the ethnography of gesture is unparalleled for two reasons: (1) the exceptional philosophical grounding enables the author to define the almost unexplored territory of ethnopsychological research on gesture integrating phenomenological and behavioristic approaches; (2) and his formation in religious anthropology enables him to map the contributions of over a century to the analysis of meaningful gestures and their representations.

----. "Feige." *Wort-Gebaerde-Amulett: ein Volkskundlicher Beitrag zur Amulettforschung* Inaug. Diss. Phil. Fak. Muenchen 1953.

----. *Ex Voto: Zeichen, Bild und Abbild im christlichen Votivbrauchtum*. Freiburg: Atlantic, 1972.

KRISS-RETTENBECK, Ruth. "Am Leitfaden des weiblichen Leibes." *Bayrische Blaetter fuer Volkskunde* 8,3 (1981): 163-82.

KRISS-RETTENBECK, Ruth and Lenz. "Reliquie und ornamenta ecclesiae im Symbolkosmos der Kirche." In *Ornamenta Ecclesiae. Kunst und Kuenstler der Romanik*, Vol. 3, Koeln, 1985, 19-24. Introduction to the magnificently illustrated catalogue of an exposition of Christian cult-related objects. The authors find the key to the understanding of these "sacred objects" of a now bygone age in "the Christian commitment to a mimetic process"--namely resurrection in the body of the incarnate God.

- KRITZMAN, Lawrence. "My body, my text: Montaigne and the rhetoric of sexuality." *Journal of Medieval and Renaissance Studies* 13, I (1983): 75ff. Montaigne carefully avoids to divorce language from the reality he purports to describe: he seeks to give body to this thought in clear language: to regenerate his flesh through the pleasure of the text.
- KROELL, Heinz. "Termes désignant les seins de la femme en portugais." *Orbis* 2 (1953): 19-32.
- KRUECKE, Adolf. *Der Nimbus und verwandte Attribute in der fruehchristlichen Kunst*. Strassburg: Heitz, 1905.
- KRUGER, Dreyer, ed. *The changing reality of modern man: Essays in honor of Jan Hendrik van den Berg*. Juta: Capetown, 1984. (Pittsburg: Dusquesne Press, 1985).
- KUCHENBUCH, Ludolf. "Baeuerliches Genus im Fruehmittelalter." In *Wider den Turmbau zu Babel*, ed. by Stephan PFUERTNER, 131-146, Reinbek: Rowohlt, 1985.
- KUDLIEN, Fridolf. "Antike Anatomie und menschlicher Leichnam." *Hermes* (1969): 78-94.
- . *Der griechische Arzt im Zeitalter des Hellenismus*. Wiesbaden, 1979.
- . "The Seven Cells of the Uterus: The Doctrine and its Roots." *Bulletin for the History of Medicine* 39 (1965): 415-423.
- KUEHN, J.H., Ed. *Die Diaetlehre im fruehmittelalterlichen lateinischen Kommentar zu den hippokratischen Aphorismen*. Neustadt A. W., 1981.
- KUEMMEL, Peter. "Beobachtungen an einem kranken Wort." In *Festschrift fuer Ernst Tappolet*, 185-212. Basel: Schwabe, 1935.
- KUGELMANN, Robert. *The windows of Soul: Psychological Physiology of the Human Eye and Primary Glaucoma*. London: Associated Univ. Presses, 1982 (Studies in Jungian Thought). For the author 20th century culture's image of the body is expressed in the descriptive language of anatomy and physiology. Kugelman listens to the metaphors of scientific language--"by seeing the world with glaucomatous eyes . . . he peers into the blind spots of the flesh"; by quoting from medical texts as if they were myths he reconstructs the myth of glaucos in a new dress.
- KUNTNER, L. *Die Gebaerhaltung der Frau: Schwangerschaft und Geburt aus geschichtlicher, voelkerkundlicher und medizinischer Sicht*. Muenchen, 1985.
- KUNZE, Wolfgang B.F. *Krankheitsdaemonen: Daemon und Daemonie. Agents of Disease in German Oral Literature, Custom and Belief*. Diss. L.A.: Univ. of Cal., 1977.
- KURDZIALEK, Marian. "Der Mensch als Abbild des Kosmos," In ZIMMERMANN, A. ed., *Der Begriff der Repraesentatio im Mittelalter, Stellvertretung, Symbol, Zeichen, Bild*, 35-75. Berlin, 1971. The definition, taken from Holy Scripture, that man is "omnis creatura" enables medieval philosophers and theologians to interpret the human being along the lines of neoplatonic conceptions: in the whole of man, in his soul as much as in his body, and in his actions, the cosmos is mirrored with its order, its proportions and its harmonies.
- KUSCHE, Brigitte. "Zur 'Secreta mulierum'-Forschung." *Janus* 62, nos. 1-3 (1975): 103-123. Text, title, author and reception of this influential treatise.
- KUTZELNIGG, Arthur. "Die Verarmung des Geruchswortschatzes seit dem Mittelalter." *Muttersprache* 94, nos. 3-4 (1983/4): 328-345. "Ware", that is commodity, was a term which

in German, well into the 19th century, referred mainly to merchandise brought from distant places, mostly the colonies. The author of this unusual paper who died in 1984 was professor of "use-oriented commodity sciences" (Waren-kunde) and concentrated on the historical terminology of commodity designations. The aroma of the commodity until recently was one of its decisive characteristics. Author identifies 158 words in Middle German that designate different smells (and often tastes) which fall into about 62 major categories. At best 32 of these categories are still recognized, many of them only in local dialects.

LA BARRE, Weston. "The cultural basis of emotions and gestures." *Journal of Personality* 16 (1947): 49-68. (Repr. In Ted. POLHEMUS, ed. *The Body Reader*, 50-68, New York: Pantheon 1978.

LABISCH, A. "Zur Sozialgeschichte der Medizin: Methodologische Ueberlegungen und Forschungsbericht." *Archiv fuer Sozialgeschichte* 20 (1980): 431-69.

LACHAL, J.-Cl. "Infirmes et infirmités dans les proverbes italiens." *Ethnologie française* 1-2, (1972), 67-96. Proverbs fix and transmit over generations a concrete experience of life: they sometimes originate as quotations from learned sources, and more often rise from popular roots, but, once they are current, they become a mainstay of collective representation. The author culls 367 proverbs referring to illness from 40 collections and 10 other sources, some in dialects. The list of original quotations is in the appendix.

LADNER, Gerhart B. "The Gesture of Prayer in Papal Iconography of the Thirteenth and Early Fourteenth Centuries," In *Didascaliae. Studies in the Honor of Anselm M. Albaredo*, ed. by Sesto PRETO, 245-275, New York, 1961.

----. "Medieval and modern understanding of Symbolism: A Comparison." *Speculum* 54 (1979): 223-256.

----. "The concept of the Image in the Greek Fathers and the Byzantine Iconoclastic Controversy," In *Dumbarton Oaks Papers* No. 7 (1953): 1-34.

----. *Ad Imaginem Dei: The Image of Man in Medieval Art*. (Wimmer Lecture, 1962) Latrobe, Pennsylvania: Archabby Press (1965).

LAGET, Mireille. "La césarienne, ou la tentation de l'impossible." *Annales de Bretagne* 68, no. 2 (1979): 177-189. During the 16th century the caesarean operation emerges from myth into controversial practice, but is performed only after the woman's death. First to baptize the "fetus" while it still might be alive, then to "save" the child. During the 17th century it is exceptionally attempted on alive women, during the 18th century documented instances multiply. A lengthy 1746 description (pp. 184-187) of an operation is discussed. Guide to the scarce secondary literature.

----. *Naissances: L'accouchement avant l'âge de la clinique*. Paris, 1982.

----. and LUU, C., Eds. *Médecine et chirurgie des pauvres au XVIIIe siècle et après le livret de Dom Alexandre*. Toulouse: Privat, 1984.

----. "Childbirth in Seventeenth- and Eighteenth-Century France: obstetrical practices and collective attitudes." In *Medicine and Society in France*, 137-176. ed. FORSTER, R. and RANUM, O., Baltimore: Johns Hopkins Press, 1981. (Orig. *Annales E.S.C.* 1977)

LAIN ENTRALGO, Pedro. *La historia clínica: historia y teoría del relato patográfico*. Madrid, 1950.

----. *The Therapy of the Word in Classical Antiquity*. ed. L.J. RATHER, J.M. SHARP. Foreword by W. ONG, New Haven: Yale Univ. Press, 1970.

LAMBRECHTS, P., VAN DEN BERGHE, L. "La divinité-oreille dans les religions antiques." *Bulletin de l'Institut historique belge de Rome* 29 (1955): 177-197. Attempts to interpret the antique steles in North Africa representing an ear.

LANDY, David. ed. *Culture, Disease and Healing: Studies in Medical Anthropology*. London, 1977.

LANGAGES (Paris) *Pratiques et langages gestuels*. Special issue on gesture. No. 10 (June 1968). Note particularly the selective and annotative bibliography by J. KRISTEVA and M. LACOSTE, pp. 132-149.

LANGE, Klaus. "Geistliche Speise. Untersuchungen zur Metaphorik der Bibelhermeneutik." *Zeitschrift fuer deutsche Altertumskunde* 95: 81-122.

LAPLANTINE, François. "La maladie, la guérison et le sacré. Médecines populaires et savantes de la France Contemporaine." *Archives des Sciences sociales des Religions* 54, nos. 1-2 (1982): 63-83. (Incl. a Bibliography by JULLIARD, A. & LUNEAU, R.).

LAQUEUR, Thomas. "Bodies, Death, and Pauper Funerals." *Representations* 1, no. 1 (February 1983): 109-131. "How (1750-1850) the commemoration of the soul's departure from the body and the body's return to dust became an occasion to represent ... the possibility of social worthlessness, earthly failure, and profound anonymity." (109) The pauper's funeral is analyzed as a "looking glass in which a person's life and his relationship to society could be viewed with a certainty and finality that only death could bring." (120).

----. "Orgasm, Generation, and the Politics of Reproductive Biology." *Representations* 14 (April, 1986). Until the Renaissance the anatomical understanding of gender difference was vertical: woman was a less perfect male, having a smaller amount of bodily heat. Her internal organs were an inverted version of the male's. Author follows the demise of this view, prior to new scientific discoveries and attests for the inherently political function of bodily description. The new horizontal polarization of sex differences in the bodies mirrors a social polarization between men and women.

LAROQUE, F. "Images et figurines du grotesque à l'époque Elisabéthaine: calendrier, corps, cuisine." *Cahiers Charles V*, no. 2 (1980): 29-39. Methodological reflections on the epistemology of historical body perceptions, based on BAKHTINE.

LASH, Scott. "Genealogy and the Body: Foucault, Deleuze, Nietzsche." *Theory, Culture and Society* 2, no. 2 (1984): 1-17. A social-theoretical analysis of the body. Criticizes FOUCAULT's genealogy of the body as one-sided: by neglecting "desire" which DELEUZE, following LACAN had stressed, Foucault's "body" becomes a passive result of "discourse".

LASLETT, Peter. "Age at Menarche in Europe since the Eighteenth Century." *Journal of Interdisciplinary History* 2, no. 2 (1971): 221-236.

LA TORRE, Felice. *L'utero attraverso i secoli da Erofilo ai giorni nostri: storia, iconografia, struttura, fisiologia*. Città di Castello: Unione Arti Grafiche, 1917. A voluminous (800 page), amply illustrated historical iconography of the womb, mostly but not exclusively from medical sources, especially Italian.

LAUER, Richard. "Ontology and the Body: A Reflection in Organism, Medicine and Metaphysics." In *Philosophy and Medicine. Essays in Honor of Hans Jonas on his 75th Birthday*, ed. by Stuart F. SPICKER, v. 7. Dordrecht: Reidel, 1978.

LAWRENCE, C. "The Body Culture and Society in Eighteenth-Century Scotland." In *Natural orders: Historical Studies of Scientific Culture*, ed. by S. SHAPIN, and B. BARNES, 19-40. London/ Beverly Hills: Sage, 1979.

LEACH, E.R. "Magical Hair." *Journal Royal Anthropological Institute* 88 (1958): 147-61. The seminal paper on hair in social anthropology. Starts from the psychoanalytic assumption of a basic equivalence between hair and male genitals, which makes hair-cutting into an analogue of castration. Though the ethnographer's subject is of a different type than that of the psychoanalyst, the latter can contribute to his understanding of the rituals that are his subject.

LE BRETON, David. "Corps et symbolique sociale." *Cahiers internationaux de Sociologie* 73 (1982: 223-232. To be aware is equivalent to the transformation of the environment into socially coded gestures, and the translation of the sensations thus provoked into meanings. The other person's gestures are experienced as an echo of one's own sensations. If, however, the other is a fool, cripple or monster this correspondence and, with it, one's own bodily balance is upset.

LE BRETON, L. "La symbolique corporelle." *Ethnologie française*. 15, no. 1 (1985): 73-78.

LEBRUN, François. *Les Hommes et la mort en Anjou aux 17e et 18e siècles: Essai de démographie et psychologie historique*, Paris, 1971. Chapter 11 (pp. 391-415) deals with the meaning attributed to disease (God's will/result of magic), recourse to faith and/or superstition, the sanctuary, conjurer or witch. Only during the 18th century, and then only for a minority, the local church tries to enlighten the prevalent magical view, that can only be overcome at the cost of an abolition of most of the church's own beliefs and practices.

LECHNER, Gregor Martin. *Maria Gravida: zum Schwangerschaftsmotiv in der bildenden Kunst*. Muenchen: Schnell-Steiner. 1981 (Muenchner Kunsthistorische Abhandlungen. 19). An exhaustive and well illustrated study of the Virgin Mary represented as a pregnant woman, with many references to the representation of pregnancy and a large bibliographic apparatus.

LECLERCQ, Jean. "La dévotion médiévale envers le Crucifié." *La Maison Dieu* 75 (1964): 119-132.

----. "Le Sacré Coeur dans la tradition bénédictine au moyen âge." *Cor Jesu Roma* 11 (1959): 3-28.

----. "S. Bernard et la dévotion médiévale envers Marie." *Revue d'Ascétique et de Mystique* 30 (1958): 361-375.

Monastic (especially cistersian) piety in the 12th century expressed itself unashamedly in metaphors, analogies and expressions recalling the body. Arguably the ascetical, mystical and epistolary literature of that age is a much richer source for the history of body perceptions than the contemporary medical texts. Jean LECLERCQ's almost innumerable contributions to monastic history of that period provide trustworthy guidance.

LEDER, D. "Medicine and paradigms of embodiment." *Journal of Medicine and Philosophy* 9 (1984): 29-43.

- LEFÈVRE, A. "La blessure du côté." *Études Carmélitaines*. (Special issue: "Le Coeur"). Paris 1950.
- LE GOFF, J., and LE ROY LADURIE, E., "Mélusine maternelle et déchiffreuse." *Annales ESC* (1971): 587-622.
- LEGRAIN, Michel. *Le corps humain: du soupçon à l'évangélisation*. Paris: Centurion, 1978.
- LEGROS, Elisée. "Les maladies portant le nom du saint guérisseur." *Enquêtes du Musée de la Vie Wallonne* (1948): 90-119. In Ancien Régime France for a certain number of diseases you knew that doctors were powerless while a certain saint was in charge of them. They were *mās d'sint's*. Three dozen patron saints, sanctuaries and attributes are discussed.
- LEMAY, Helen Rodnite. "Human Sexuality in Twelfth- through Fifteenth-century Scientific Writings." In *Sexual Practices and the Medieval Church*. ed. V. L. BULLOUGH & J. BRUNDAGE, 187-205, Buffalo, New York: Prometheus Books, 1982. Discussion of "virginity", "sexual proclivities", "il legitimate progeny", "sterility", "coitus" and "orgasm" as they are treated in Latin texts that are mainly translations from Arabic medicine.
- . "The stars and human sexuality: some medieval scientific views." *Isis* 71 (1980): 127-137. Astrology was an integral part of that Arabic scientific corpus that shaped western intellectual and medical thought during the 13th century. According to the authoritative *centiloquium* (Cairo 9th century) the stars determine each man's attraction (to black women), proclivity (woman to woman), preference (on coarse blanket of goats hair), destiny (man changes into woman), behavior (adulterous inclination). Western astrologers were extremely wary of falling into the trap of determinism (unlike a mule man is free under the reign of the stars). Thus philosophers and physicians could look for "cures" of sexual predisposition.
- LENHARDT, Friedrich. "Zur Ikonographie der Blutschau." *Medizinhistorisches Journal* 17, 1/2 (1982): 63-77.
- LEPENIES, Wolf. *Das Ende der Naturgeschichte: Wandel kultureller Selbstverständlichkeiten in den Wissenschaften des 18. und 19. Jahrhunderts*. Frankfurt, 1976.
- . "Naturgeschichte und Anthropologie im 18. Jahrhundert." *Historische Zeitschrift* 231 (1980): 21-41.
- LERCH, Eugen. "Die sprachliche Sexualisierung der Sachen: Eine sprachphilosophische Betrachtung." *Westermanns Monatshefte* 85 (1941): 286-288.
- LEROI-GOURHAN, André. "Les mains de Gargas: Essai pour une étude d'ensemble." *Bull. Soc. Prehist. Française* 64 (1967): 107-122.
- . *Le geste et la parole*. Vol 1. *Technique et Langage*, Vol. 2. *La mémoire et les rythmes*. Paris: Albin Michel 1964-65.
- . *Evolution et Techniques: Milieu et techniques*. rev. ed. Paris: Albin Michel, 1973.
- LE ROY LADURIE, Emmanuel. "L'aiguillette," In LE ROY LADURIE, E. *Le territoire de l'historien*, 136-149, Vol. 2, Paris 1978, (Engl.: "The aiguillette: Castration by magic," In LE ROY LADURIE, E. *The Mind and Method of the Historian*, 84-96, Chicago Univ. Press 1981). Through the symbolic tying up of natural powers, impotence or sterility can be magically inflicted. Spread and forms of this belief, and apotropaic measures.
- . *Montaillou, village occitan de 1294-1324*, Paris: 1975. See especially Ch. 8 (gestures and sex), Ch. 11-13 (marriage, childhood and aging) and Ch. 20 (magic).

----. "Famine Amenorrhoea" (17th-20th century)." In *Biology of Man in History. Selections from the Annales E.S.C.*, ed. R. FORSTER, O. RANUM, 163-178. Baltimore: Johns Hopkins Univ. Press, 1975.

LESCHHORN, Maria-Lisa. *Die syntaktische Darstellung von Koerperteilen im Englischen: Studien zum Grenzgebiet von Syntax und Semantik*. Frankfurt: Peter Lang, 1973.

LESKY, Erna. *Die Zeugungs- und Vererbungslehren der Antike und ihr Nachwirken*. Wiesbaden, 1950. (Akad. der Wiss. u. d. Literatur, Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse Jg. 1950, Nr. 19.)

LÉVY, A. "Évaluation étymologique et sémantique du mot 'secret'." *Nouvelle Revue de Psychanalyse* (Gallimard) 14 (1976).

LEVY, M. *The Moons of Paradise: some reflections on the appearance of the Female Breast in Art*. London, 1962.

LHERMITTE, I. *L'image de notre Corps*. Paris, 1939.

LIDEN, Evald. "Zur alten tieranatomischen Terminologie." *Zeitschrift fuer vergleichende Sprachforschung* 61 (1934): 14-28.

LINEBAUGH, Peter. "The Tyburn Riots against the Surgeons." In *Albion's Fatal Tree: Crime and Society in Eighteenth Century England*, ed. by D. HAY, et al., 65-111, New York, 1975. A respectful treatment of the dead was a profound and explicit concern of early 18th century crowds, also when the corpse was that of a criminal. The Crown (which granted the bodies of the condemned felons to anatomy) regarded their dissection not from the viewpoint of science but as a means to dishonor the "scum of the people". In a lively way the article documents the attitudes towards the corpse and survival which underlay this conflict.

LIPPE, Rudolf zur. *Naturbeherrschung am Menschen*. Bd. I: Koerpererfahrung als Entfaltung von Sinnen und Beziehungen in der Aera des Italienischen Kaufmannskapitals. Bd. II: Geometrisierung des Menschen und Repraesentation des Privaten im franzoesischen Absolutismus. 2. rev. ed. Frankfurt, Syndikat, 1981. One part of this thesis makes a significant and original contribution to body history: the section which treats the methods used under French Absolutism to interiorize the perception of the Cartesian 3-dimensional, totally visual space: a new kind of fencing, in which opponents conceive of their movements as circumscribed within an imaginary globe, a new kind of dancing, and, for the commoners, a new kind of military drill, in which the loading and shooting of the recruit's rifle is broken down into 168 successive movements.

----. "Wiederbegegnung der Industriegesellschaft mit dem Koerper." *Neue Sammlung* 20, no. 4 (1980):

LLOMPART, Gabriel. "Longitudo Christi Salvatoris: una aportación al conocimiento de la piedad popular catalana medieval." *Analecta Sacra Tarraconensia* 40 (1967): 1-23. Focuses on Catalan instances of a devotional practice that is widespread in all of Europe: the cutting of a belt or string to the length of a sacred object, which is worn by pregnant women as a belt (cintura, en-cinta). The name of this object is "length of Christ" and Llompart explores the meaning given to it: involvement of the pregnant woman in the "Incarnation".

LLOYD, G.E.R. "Right and left in Greek Philosophy." *Journal of Hellenistic Studies* 82 (1962): 56-66. Also in *Right and left: Essays on dual symbolic classification*, ed. by Rodney

NEEDHAM, 167-186. Chicago: Univ. of Chicago Press, 1973.

----. *Magic, Reason and Experience: Studies in the Origin and Development of Greek Science*. Cambridge, 1979.

----. *Polarity and analogy: Two types of argumentation in early Greek thought*. Cambridge: Univ. Press, 1966. A large number of the theories in early Greek thought belong to one of two simple logical types: 1) objects are classified by being likened or assimilated to something, and 2) objects are explained by their relation to one or another of a pair of opposite principles. Lloyd studies the steps which led to the formulation of the principle of contradiction, the law of excluded middle, the recognition of degrees of similarity. This evolution coincides historically with the dis-embedding of the "soma" in contrast with the world.

----. *Science, Folklore and Ideology: Studies in the Life Sciences in Ancient Greek*. Cambridge: Univ. Press, 1983.

----. "The Hot and the Cold, the Dry and the Wet in Greek Philosophy." *Journal of Hellenistic Studies* 84 (1964): 92-106. Explores the stages in which binary oppositions came to correspond to preconceived notions of value--especially in Aristotle. The view that males are hotter than females depends first on the notion that semen and menses are the end products of strictly comparable processes. Aristotle's view that males are hot (positiv) depends on his arbitrary decision that woman is a deformed man, and semen the natural product of concoction while menses are the impure residue.

LOCK, Margaret. "L'homme machine et l'homme microcosme: l'approche occidentale et l'approche japonaise des soins médicaux." *Annales E.S.C.* 35, 2 (1980): 1116-1136.

LOCKER, David. *Symptoms and Illness: The Cognitive Organization of Disorder*, London, New York: Tavistock Publ. 1981. Argues that illness is a social phenomenon constituted by the meaning actors employ to make sense of observed or experienced events. Thesis explored by means of case studies. An approach to the sociology of illness that tries to move beyond (1) Parson's theory of the sick-role; (2) the study of illness behavior and (3) labelling theory.

LOCKER, Ernst. "Être et avoir: Leurs expressions dans les langues." *Anthropos* 49 (1954): 481-510. This article is important for body history, because subtle but important changes have been observed in the use of possessive expressions in regard to the body ("my" body). Locker suggests cultural and anthropological differences which are expressed and supported by the register of possibilities which language affords to express the "copula", (i.e. the "is"-statement) of the sentence. Some languages can do without a special word--the tone of voice indicates it. Others can express the copula with (something akin to) a personal pronoun. The predominance of the verbal copula is a characteristic of Indo-Germanic languages, which makes the distinction between the "have" and "is" sentence so important. Locker (p. 501ff.) suggests the evolution of "imperialist tendencies" in relation to all reality based on this verbal copula and its evolution.

LODOLO, Gabriella. "Il Segno della Donna nel Medioevo." *aevum* 3/4 (May, Aug, 1976): 348-356.

LOEFFLER, Joseph. *Die Störungen des geschlechtlichen Vermoögens in der Literatur der autoritativen Theologie des Mittelalters: Ein Beitrag zur Geschichte der Impotenz und des medizinischen Sachverständigenbeweises im kanonischen Impotenzprozess*. Mainz: Akademie der Wissenschaften und der Literatur, 1958. (Abhandl. der Geistes- und Sozialwiss. 6.)

LOEFSTEDT, Bengt. "Bemerkungen zum Problem Genus: Sexus im Lateinischen." *Symbolae*

- Osloenses Oslo* 38 (1963): 47-68.
- LOHFF, Brigitte. "Zur Geschichte der Lehre von der Lebenskraft." *Clio Medica* 16, N.S. 2/3 : 101-112. Discusses how the notion of "Lebenskraft" disappears out of scientific physiology and terminology in the beginning of the 19th century.
- LOPEZ AUSTIN, Alfredo. *Cuerpo Humano e Ideología. Las concepciones de los antiguos Nahuas*. 2 Vol. México: Instituto de Investigaciones Antropológicas, 1980. Nahuatl is the language spoken by the Aztecs. All preserved texts that refer to the body are gathered and examined and their metaphorical use is explored. However, the author gives the impression that the Nahuas spoke essentially about the tables of our anatomical atlas, even though its organs and functions carried a different meaning.
- LOT BORODINE, M. "Le mystère du 'don des larmes' dans l'Orient Chrétien." *Supplément de la Vie Spirituelle* (1936): 65-110.
- LOTTIN, Odon. *Psychologie et Morale aux XIe et XIIIe s.* vols. 1-2. Louvain, 1948. A monumental study of largely unpublished sources: learned controversies on psychological and moral issues in the late 12th century. Vol. II/I deals largely with the ethical status of involuntary or unintentional "movements of the flesh" (*motus primo primi*).
- LOUDON, J.S.L. "Leg Ulcers in the eighteenth and early nineteenth century." In *Journal Royal College General Practitioners*, Part 1, vol. 31, 263-273 . 1981. and Part 2, Vol. 32. 301-309. 1982.
- LOUDON, G.B. ed. *Social Anthropology and Medicine*. New York: Academic Press, 1976.
- LOUSIN, B. "L'ex-voto, document d'histoire, expression d'une société." *Archives des sciences sociales des religions* 48 no. 1 (1979).
- LOUX, Françoise. ed. *L'homme et son corps dans la société traditionnelle: Catalogue d'une exposition, Musée national des arts et traditions populaires*. Paris, 1978.
- . *Le corps. Pratiques et savoirs populaires dans la société traditionnelle*, Paris: Berger-Levrault, 1979 (Foreword J. CUISINIER).
- . "Pratiques médicales préventives et recours religieux." *Archives des sciences sociales des religions* 44, no. 1 (1977): 415-58.
- . and PETER, Jean-Pierre. "Présentation: Langages et images du corps." *Ethnologie Française* 6, nos. 3-4 (1976): 215-218.
- . and RICHARD, Ph. "Alimentation et maladie dans les proverbes français: un exemple d'analyse de contenu." *Ethnologie Française* 2, 3/4 (1972): 267-86. Based on 7000 regional proverbs. Many bespeak analogies between specific plants, modes of preparation and time of ingestion with body perceptions.
- . *Sagesse du Corps: Santé et maladie dans les proverbes régionaux français*. Paris, 1978.
- LOWRY, S. Todd. "The Archaeology of the Circulation concept in Economic Theory." *Journal of the History of Ideas* (1984): 429-444.
- LOYOLA, Maria Andrea. *L'esprit et le corps: Des thérapeutiques populaires dans la banlieue de Rio*. Paris: Maison des Sciences de l'homme, 1983. Pp. 121-129 concepts of the body.
- LUCE, Gay Gaer. *Body Time*. New York: Pantheon. 1981. Now dated. Became a best

seller in 1972. Collates what was then known about bodily time perception in a technocratic perspective.

LUCIE-SMITH, Edward. *The body. images of the nude*. London: Thames & Hudson, 1981.

LUERS, Grete. *Die Sprache der Deutschen Mystik des Mittelalters im Werke der Mechthild von Magdeburg*. Muenchen: Einhardt, 1926. Very rich and sensitive study of symbolism and metaphor in the commentary to the Song of songs by an exceptionally feminine mystic of the mid-13th century. The first half of the book places her writings within a tradition, the last 200 pages order and comment passages under about three dozen key words, among which many body-terms: ouge (129), atem (131), blōz (143), brennen (147), "connubium" (160), hant (194), kōsen-kuss (208), man (226), mark (228), spiegel (245), sweben, smilzen, swimmen, smeken, sügen (248-260), vliezen (278-285).

LURKER, Manfred. *Der Kreis als Symbol im Denken. Glauben und kuenstlerischen Gestalten der Menschheit*. Tuebingen: Rainer Wunderlich 1981. A symbolic-anthropological study of symbols. Pp. 145-174: the human figure and the circle.

MAASS, Ernst. "Eunuchos und Verwandtes." *Rheinisches Museum f. Philologie*, N.F. 74 (1925): 432-476. About two dozen terms from the Greco-Latin terminology of castration are examined.

MABILLE, Pierre. *La construction de l'homme*. Paris, 1936.

MacCORMACK, Carol P. "Biological Events and Cultural control." *SIGNS* 3, no. 1 (Autumn 1977): 93-100.

MacDONALD, Michael. *Mystical Bedlam. Madness, Anxiety and Healing in Seventeenth-Century England*. Cambridge: Univ. Press, 1981.

----. "Anthropological perspectives on the history of science and medicine," In CORSI, P. and WEINDLING, P. eds., *Information sources in the history of science and medicine*, 61-80, London, 1983.

MACH, Ernst. *Space and geometry in the light of physiological, psychological and physical inquiry*. La Salle: Open Court Publ., 1960.

MacKINNEY, Loren. *Medical Illustrations in Medieval Manuscripts*. Berkeley: Univ. of California Press, 1965. 100 reproductions from the author's collection of 4000 microfilms of medically relevant miniatures.

MacLEAN, Ian. *The Renaissance Notion of Women: A Study in the Fortunes of Scholasticism and Medical Science in European Intellectual Life*. Cambridge, 1980. What is the relationship between the notion of women and that of sex difference, and how is sex difference related to other differences? Examines the Aristotelian and scholastic loci communi from legal, medical, mystical and ethical sources: certainties about women's inferiority, limited humanity, bodily incompleteness do fade during the Renaissance. Yet "the difference of sex continues to retain the association of deprivation", and acquires greater prominence in discourse. Chapter III (pp. 47-68) on medicine describes the gradual shift from "woman as an imperfect male" towards a "sexual, functional view of women's distinct nature."

MacRAE, Donald G. "The Body and Social Metaphor." In POLHEMUS, Ted, ed., *The Body as a Medium of Expression*, 59-73, London 1975. "For our purposes the body exists only in

so far as it is known and experienced . . . , like metaphors, it has its being in society and history," (p. 63).

MAERTENS, Thierry. *Dans la peau des autres: essai d'anthropologie des inscriptions vestimentaires*. Paris: Aubier, 1978.

----. *Le corps sexionné*. Paris: Aubier, 1978. An essay on the ritual mutilation of genital organs and its possible meaning in the 20th century.

----. *Les dessins sur la peau: essai d'anthropologie des inscriptions tégumentaires*. Paris: Aubier, 1978.

MAGIN, N. *Ethos und Logos in der Medizin: Das anthropologische Verhaeltnis von Krankheitsbegriff und medizinischer Ethik*. Freiburg, Muenchen: Alber Verlag, 1981. A 1980 version of a phenomenology of disease initiated by German anthropological medicine in the Thirties, with the first major bibliography (318-337) to this, often forgotten, tradition. In a major chapter on the history of nosology the usual approach is turned topsy-turvy. What view about the patient has been shaped and propagated by successive disease-conceptions? What are the relationships between an epoch's view of disease and its ethics?

MAHR, August C. "Anatomical terminology of the Eighteenth-Century Delaware Indians: A study in semantics." *Anthropological Linguistics* 2, no. 5 (1960): 1-65. Explores the assumptions that are reflected in the contrast between two ways of naming and thus grasping the body: Algonquin versus Greco-Roman.

MAIER, W. *Das Problem der Leiblichkeit bei Jean Paul Sartre und Maurice Merleau-Ponty*. Tuebingen, 1964.

MAIRE, Catherine-Laurence. *Les convulsionnaires, de Saint-Médard: Miracles, convulsions et prophéties à Paris au 18e siècle*. Paris: Gallimard coll. 'Archives', 1985.

MAJER, Eberhard. *Mensch- und Tiervergleich in der griechischen Literatur bis zum Hellenismus*. Diss. Tuebingen, 1949.

MAJNO, Guido. *The healing Hand: Man and wound in the ancient world*. Harvard Univ. Press, 1975. A lavishly produced and illustrated book on the wound throughout history, as a modern doctor visiting the past sees it. The lack of historical perspective in the text makes it useful mainly because of the artwork and the quotations.

MAJUT, Rudolf. "Zur Geschichte der Verzehrwoerter im Englischen: Vom Altenglischen bis zum Beginn der Neuzeit." *Germanisch-Romanische Monatsschrift* 54 N.F. 23 (1973): 423-449. The choice of the verb with which a human activity is referred to can imply a profound interpretation of the body. In Old English *fretan* (in German "fressen")--in opposition of *etan*, to eat--implied an activity which is common to man and beast. It soon connoted eating too much; connoted then eating what is due to others; and finally ceased to refer to nourishment (where it was substituted by *devour*) and was used only metaphorically.

MALLARDO, Domenico. "L'incubazione nella christiana medievale napoletana." *Analecta Bollandiana* 57 (1949): 465-98. The healing sleep in the temple of antiquity has a medieval parallel around Naples. Sources are reproduced and studied: the disease, circumstances and events.

MALOTKI, Ekkehart. *Hopi-Raum: Eine sprachwissenschaftliche Analyse der Raumvorstellungen in der Hopisprache*. Diss. Tuebingen: Narr, 1978.

MALTEN, Ludolf. *Die Sprache des menschlichen Antlitzes im fruehen Griechentum*. Berlin: Gruyter, 1961.

MANDROU, Robert. "L'homme physique: santé, maladies, 'peuplades'." In *Introduction à la France Moderne 1500-1640*. Paris: Albin Michel, 1961 à 1974. Mandrou was one of the first professional historians who called attention to the historicity (1) of the very mode of perception of the sense organs (historicity of smell or taste perception), and (2) of the concepts and categories with which the social historian organizes past biological facts. However, Mandrou's reflections on this subject are dispersed throughout his work. (See esp. ch. 2, 55-74).

MANN, Gunther. "Exekution und Experiment: Medizinische Versuche bei der Hinrichtung des Schinderhannes." *Lebendiges Rheinland-Pfalz* 21, no. 2 (1984): 11-16.

----. "Medizinische-naturwissenschaftliche Buchillustration im 18. Jahrhundert in Deutschland." *Marburger Sitzungsberichte* 86, nos. 1-2 (1964): 3-48. Introduction to the evolution of German anatomical etchings 1650-1780 with good illustrations. Follows the transition to "increasing realism".

----. "Gesundheitswesen und Hygiene in der Zeit des Uebergangs von der Renaissance zum Barock." *Medizinhistorisches Journal* 2 (1967): 107-123.

----. "Joseph Furttenbach, die ideale Stadt und die Gesundheit im 17. Jahrhundert." In *Medizingeschichte in unserer Zeit: Festgabe fuer Edith Heischkel-Artelt und Walter Artelt zum 65. Geburtstag*, ed. EULNER, H. et. al. 189-207. Stuttgart: Enke, 1971.

----. "Medizin der Aufklaerung: Begriff und Abgrenzung." *Medizinhistorisches Journal* 1 (1966): 63-74.

MANSELLI, Raoul. "Vie familiale et éthique sexuelle dans les pénitentiels." In *Famille et Parenté dans l'Occident Médiéval*, pp. 363-378, ed. G. DUBY et J. Le GOFF, Rome, 1977.

MANULI, Paola. "Fisiologia e Patologia del Femminile negli Scritti Ippocratici dell' Antica Ginecologia Greca." *Colloques Internationaux du CNRS* 583: 393-408 (1980).

----. *Medicina e antropologia nella tradizione antica*. Torino, 1980.

----. "Elogio alla castita. La ginecologia di Sorano." *Memoria* 3 (March 1983). (Torino: Rosenberg and Sellier), 39-49. The broad tradition from Hippocrates well into the 18th century attributes to the womb a double metaphor: it is the womb as the furrow or a wild roaming beast, in need of being filled like a vessel by the male and in need to be quieted down by male touch. In the author's reading Soranus stands outside this tradition: the discharges of blood, of fetus and the intercourse upset women's balance, remove her from the human ideal she shares with men. Thus Soranus recommends to her abstention and chastity.

MARAGI, M. "Le glossaire latin-allemand d'anatomie de Walafridus STRABO (IXème s.)." In *27th International Congress of the History of Medicine*, Barcelona 1980, pp. 204-214. Barcelona: 1981.

MARCOVICH, Anne. "Concerning the Continuity between the Image of Society and the Image of the Human Body: An Examination of the Work of the English Physician J.C. Lettsom 1746-1815." In *The Problem of Medical Knowledge*, ed. by P. WRIGHT, and A. TREACHER, 69-87. Edinburgh, 1982.

MARITAIN, Jacques. *Quatre essais sur l'esprit dans sa condition charnelle*. Paris, 1939. Neo-

Thomist philosophical reflections on *corporeality* and *incarnation* at their best.

MARROU, Henri-Irénée. *L'ambivalence du temps de l'histoire chez Saint Augustine*.

Montréal, Paris: Vrin, 1950. Augustine of Hippo belongs into the small number of thinkers who have left a profound imprint on the evolution of the Western body perception. This is reflected in the recent growth of studies on the subject. Though Marrou has dealt with the body in Augustine only here and there (pp. 24-27 e.g.) his opus remains important to put the newer studies into perspective.

MARSELLA, Anthony. "Depressive Experience and Disorder across Cultures." *Handbook of Cross-Cultural Psychology* 5 (1980): 237ff. Non-Western people generally do not label depression as a "psychological" experience. They perceive it "only" in somatic terms. As a consequence, it is less common, less severe, and leads less frequently to suicide.

MARTIN, Emily. "Pregnancy, Labor and Body Image in the United States." *Social Science and Medicine* 19/2 No. 11 (1984): pp. 1201-1206. Looking for metaphors presupposed in ordinary language women's image of their own body during pregnancy is examined. Marked sense of separation of self from the parts of the body, passive stance that ascribes changes in the body as "happening", events produced by and in an "involuntary muscle", namely the uterus.

MARTIN, L. "The gesture of Looking in Classical History Painting." *History and Anthropology* I, pt. I (November 1984), 175-192.

MARTINO, Ernesto de. *Morte e pianto rituale: dal lamento funebre antico al pianto di Maria*. Torino: Universale Scientifica Boringhieri, 1983 (orig. publ. 1958). A now classical study on gesture of grief and special-body awareness in face of the corpse.

MAURER, Friedrich. *Leid: Studien zur Bedeutungs- und Problemgeschichte besonders in den grossen Epen der Staufischen Zeit*. Muenchen: Francke Verlag, 1951. (Bibliotheca Germanica 1.)

MAUSS, Marcel. "Les Techniques du corps." *Journal de Psychologie* 32, nos. 3-4 (1936) (engl.: "Techniques of the Body" in MAUSS, M. *Economy and Society* 2, no. 1, 1973, 70-88). The seminal article by which half a century of social-science research on the body has been influenced. Every society has its way of sitting and walking, standing and swimming. Polynesians do not swim like us, and my generation does not swim like that of today. As obvious and central as these facts are, ethnology has treated them under the rubric "varia". When writing this article Mauss complained that his colleagues treated him as an outsider, because he made this conger of observations into the object of his discipline.

MAUZI, Robert. "Les maladies de l'âme au XVIIIe siècle." *Revue des Sciences humaines* 100 (1960): 459-493.

MAYOR, A. Hyatt. *Artists and Anatomists*. New York: Metropolitan Museum Publ., 1984.

MAZZI, Maria Serena. *Salute e società nel Medio Evo*. Firenze, 1978. The special aspects of "health" during the Middle Ages are the theme of the book. Disease is studied as a mass-phenomenon, and defined by projection of modern categories into medieval Italy.

McDANIEL, Walton Brooks. *Conception, Birth and Infancy in Ancient Rome and Modern Italy*. Lancaster, Penn.: Business Press. 1948. Analyses the survival of age-old folk practices: PLINY in contemporary Italy.

----. "The medical and magical significance in ancient medicine of things connected with reproduction and its organs." *Journal History of Medicine* 3 (1948): 525-546.

- McKEON, Richard. "Medicine and Philosophy in the Eleventh and Twelfth Centuries; the Problem of Elements." *The Thomist* 24 (1961): 211-256. The problem of 'elements' which make up the whole (body) is seen as the counterpart of the problem of 'universals'. Questions about the universals arose from the opposition of different conceptions of logical and scientific method. Questions about elements arose in the opposition of different interpretations of data. The author deals with the alternating stress on the two positions: well documented on the opposition of twelfth century pre-scholastic concern with "elements" of the body.
- McLAREN, Angus. "Doctor in the House: Medicine and Private Morality in France 1800-1850." *Feminist Studies* 2, nos. 2-3 (1975): 39-54.
- . *Reproductive Rituals: the perception of fertility in England from the sixteenth century to the Nineteenth-Century*. London, New York: Methuen, 1984.
- . "The pleasures of procreation." In *William Hunter and the Eighteenth-Century medical world*. ed. W.F. BYNUM and R. PORTER, Cambridge: Cambridge Univ. Press, 1985.
- McLAUGHLIN, Eleanor. "'Christ my Mother': Feminine Naming and Metaphor in Medieval Spirituality." *Nashotah Review* 15, no. 3 (Fall, 1975): 228-248.
- McVAUGH, Michael. "The 'Humidum Radicale' in Thirteenth-Century Medicine." *Traditio* 30 (1974): 259-283. Classical antiquity developed the concept of "radical moisture" to explain how the flame of life is extinguished in fevers, and in old age. Author deals with the fate of this motif during the 12th and 13th centuries.
- MEAD, George Robert Stow. *The doctrine of the subtle body in tradition; an outline of what philosophers thought and Christians taught on the subject*. Wheaton, Ill.: Theosophical Publ. House, 1967.
- MEEKS, Wayne A. "The image of the androgyn: some uses of a symbol in earliest Christianity." *History of Religions* 13 (1973): 165-208. Conclusion: "an extraordinary symbolization of the Christian sense of God's eschatological action in Christ proved too dangerously ambivalent for the emerging church. After a few meteoric attempts to appropriate its power, the declaration that in Christ there is no more male and female faded into innocuous metaphor."
- MEHL, Erwin. "Zur Fachsprache der Leibesuebungen." *Muttersprache* (1954): 240-242, 299-302, 396-397. Deals explicitly with the technical terminology of sports and its evolution during the last 150 years. But the ample bibliography makes this article a good starting point for the evolution of body perceptions.
- MELCHIORRE, Virgilio, CASCETTA, Annamaria, Ed. *Il corpo in scena: La rappresentazione del corpo nella filosofia e nelle arti*. Vita e Pensiero. Milano: Publ. Università Catt., 1978.
- MEMORIA, rivista di storia delle donne, Nr. 3, 1982, Special issue: "I corpi possibili." (Torino: Rosenberg and Sellier).
- MÉNARD, Michèle. *Une histoire des Mentalités religieuses aux 17e et 18e siècles: Mille Retables de l'ancien diocèse du Mans*. Foreword Pierre CHAUNU. Beauchesne, 1980. Reconstruction of religious mentalities from an analysis of 1000 figurative contemporary (17th and 18th c.) paintings, that are still preserved within one French diocese.
- MERCHANT, Carolyn. *The Death of Nature: Women, Ecology and the Scientific Revolution*.

New York, 1980.

MERCIER, Roger. "Image de l'autre et image de soi-même dans le discours ethnologique." *Studies On Voltaire* 154 (1976): 1417-1435. The novel and the travelogue into exotic lands are complementary documents of the 18th century's search for an image of the self, that stands in contrast to the very different other.

MERINGER, Johannes. "Das Blut in Kult und Glauben der vorgeschichtlichen Menschen." *Anthropos* 71 (1976). A survey of the literature that deals with the perception, ritual uses and representation of blood--human or animal--in prehistoric times.

MERINGER, Rudolf. "Indogermanische Pfahlgoetzen: Alche, Dioskuren, Asen." *Woerter und Sachen* 9 (1924-26): 107-123. Wood-related names for certain Gods, and wood-metaphors for the body.

----. "Lat. cucurbita ventosa, ital. ventosa, franz. ventouse-'Schroepfkopf'." *Woerter und Sachen* 4 (1912): 177-197. Venesection and cupping were an almost universal custom. The words and instruments used in the beneficial bleeding lead to the archeology of blood.

----. "Omphalos, Nabel, Nebel." *Woerter und Sachen* 5 (1913): 43-49. Pp. 45-49 collection of beliefs and customs related to the umbilical cord.

----. "Spitze, Winkel, Knie im urspruenglichen Denken." *Woerter und Sachen* 11 (1928): 114-123, 143.

MERKT, Josef. *Die Wundmale des Heiligen Franziskus von Assisi*. Leipzig/Berlin: Teubner 1910.

MERLEAU-PONTY, M. "L'oeil de l'esprit." *Les temps Modernes* 184: 193-227.

----. *Phénoménologie de la perception*. Paris: Gallimard, 1945. The leading French phenomenologist grounds his theory of knowledge (other than his teacher HUSSERL) on the perception of bodily behavior that results from a stimulus.

MESSER, Ellen. "Hot-Cold Classification: Theoretical and Practical Implications of a Mexican Study." *Social Science and Medicine* 15 B (1981): 133-145. Makes a point (from ethnography) that is crucial for any history of "humours": structural principles of a hot-cold (or other binary classification) can be shared, their cosmological referents can remain analogous, while contents vary. Discusses research from Mexico and Asia, how hot-cold serves as a "major idiom for discussing moral, social, ritual states in addition to qualities of food and medicine."

MEYER, Ahlrich. "Mechanische und organische Metaphorik politischer Philosophie." *Archiv fuer Begriffsgeschichte* 13 (1969): 128-199. Metaphors for society as "body" or as "machine", esp. in Hobbes, Rousseau, Fichte, Schelling, Hegel and Marx.

MEYER, A.W. "The Elusive Human Allantois in older Literature." In *Science, Medicine and History: essays in the evolution of scientific thought and medical practice, written in honor of Ch. Singer*, 510-520 ed. by A. UNDERWOOD, V. I., London: Oxford Univ. Press, 1953, incl. plates.

MICHL, J. "Der Weibes-Samen in Gen. 3,15 in spaetjuedischer und fruehchristlicher Auffassung." *Biblica* 33 (1952): 371ff. and 476ff. The "seed of Eve" in Genesis 3 influenced Christian ideas about descent.

MILANESI, Claudio. "Tra la vita e la morte: Religione, cultura popolare e Medicina nella

- seconda Meta del '700." *Quaderni Storici* 50 (1982), 615-628.
- MILES, Marg.Ruth. *Augustin on the body*. Missoula/Mont.: Scholars Press, 1979.
- MILLER, David L. "Womb of Gold, Body of the Sun: Reflections on Christian Imagery of the Virgin and the Moon." In *Images of the Untouched*, ed. by THOMAS, Gail & STROUD, Joanne. Dallas: Spring Publications, 1982.
- MILLER, Jonathan. *The Body in Question*. New York: Vintage Books, 1978. The book came out of the author's commission for a television series on the history of medicine. Modern knowledge - this is the thesis of the book - came about through the application of models and metaphors from the outer world onto the body. "The most impressive contribution to the growth of intelligibility has been made by the application of suggestive metaphors."
- MILNER, Max. *La fantasmagorie*. Paris: Presses Universitaires de France, 1982. The author's opus forever returns to the spectral and specular bodies that appear within a transfigured perceptive universe of French phantastic literature.
- . "Le sexe des anges: de l'ange amoureux à l'amante angélique." In *Romanticisme* 6, 11 (1976): 55-67. During the late 20's of the last century, the theme of love between human and angel acquires importance in romantic poetry and prose (BYRON, T. MOORE). Author believes that a new articulation between "body" and "desire" is implied.
- MITTERER, A. "Mas occasionatus oder zwei Methoden der Thomas-Deutung." *Zeitschrift fuer katholische Theologie* 72 (1950): 80-103. Aristotle had first recognized that woman is the result of a not-quite-successful ensoulment of seminal matter. Aquinas picked up this idea and influenced half a millenium. Mitterer gathers and interprets the key texts and the history of their transmission.
- . "Mann und Weib nach dem biologischen Weltbild des Hl. Thomas und dem der Gegenwart." *Zeitschrift fuer katholische Theologie* 57 (1933): 491-556.
- MOECKEL, Maria Johanna. *Die verbalen Bezeichnungen fuer physiologische Reflexe wie Atmen, Husten, Niesen, Schnarchen usw. im Franzosischen*. Diss. Leipzig, 1922.
- MOHR, R. "Der Tote und das Bild des Todes in den Leichenpredigten." In *Leichenpredigten als Quelle historischer Wissenschaften*. Ed. LENZ, R., pp. 82-121, Wien: 1975.
- MOELK, Ulrich. "Ange femme und donna angelo. Ueber zwei literarische Typen des weiblichen Engels." *Romanisches Jahrbuch* 25 (1974): 139-153.
- MONSACRE, Hélène. "Weeping Heroes in the Iliad." *History and Anthropology* I (1984): 57-75. By studying the language of sorrow and deploration (images and comparisons, "biology" of tears, gestures), it is possible to show that in epic poems men do not mourn and weep as women do. Their suffering is more active and displays more vigor. The virile ideology of the *Iliad* coins new masculine expressions of men's grief. Tears are one of the constituents of the warrior's heroic nature.
- MORAVIA, Sergio. "From 'Homme machine' to 'Homme sensible': Changing eighteenth-century Models of Man's Image." *Journal of the History of Ideas* 39 (1978): 45-60.
- MOREAU, Thérèse. *Le Sang de l'Histoire: Michelet: l'histoire et l'idée de la Femme au XIXe s.* Paris: Flammarion: Nouvelle Bibliothèque Scientifique, 1982.
- MOREL, Louis. *De vocabulis partium corporis in lingua Graeca metaphorice dictis*. Diss.

Leipzig: Fick, 1875.

MORRIS, J. *Blood, Bleeding and Blood transfusion in Mid-Nineteenth-Century American Medicine*. (Ph.D. diss. 1973, Tulane University).

MORRIS, L. "The biblical use of the term 'blood'." *The Journal of Theological Studies* N.S. 3 (1952): 216-227. Introduces to a controversy: does the biblical use of the term "blood" usually evoke "death"?

MOSEDALE, Susan S. "Science Corrupted: Victorian Biologists Consider 'The Woman Question'." *Journal of the History of Biology* 11, no. 1 (Spring 1978): 1-55. The social prejudice that determines biological observation and theory about women: H. SPENCER, E.D. COPE, P. GEDDES, J. FINOT.

MOSS, Donald. "Brain, Body and World: perspectives on Body Image." In *Existential Phenomenological Alternatives for Psychology*, ed. VALLE, Ronald S. & KING, Marc, 73-93. New York: Oxford Univ. Press, 1978. An introduction to the use of "body image" as a technical term in psychology, particularly in the school of MERLEAU-PONTY.

MOULÉ, L. "Glossaire vétérinaire médiéval." *Janus* 18 (1913): 265-331 and 40 (1936): 49-64; 95-98; 218-232. A careful search for expressions that deal with animal pathology, written before 1500, with quotations for each term. The 1936 articles deal with the veterinary vocabulary during the 16th century.

MOULIN, Daniel de. "A historical-phenomenological study of bodily pain in Western Man." *Bulletin History of Medicine* 48 (1974): 540-570. Algophobia (fear of pain) is a characteristically modern evil. "Are we conceivably observing an increase in pain as such? An increase in the painfulness of pain?" Author asks that question against a selection of texts documenting pre-Cartesian pain-experience and the physician's attitudes towards it.

MOULINIER, Louis. *Le pur et l'impur dans la pensée des Grecs d'Homère à Aristote*. Paris: Klincksieck, 1952. A high degree of critical detachment is necessary in order to penetrate early Greek thought on purity and impurity: impurity neither refers to the modern perception, nor is it comparable to the sense of impurity attested in the Old Testament in the 5th or even 4th century B.C. The author of this learned and penetrating study cannot find even one Hellenic text testifying to belief in (1) impure animals; (2) impurity that arises from intercourse; (3) impurity of women during menses; (4) impurity that derives from contact with strange Gods or inherited impurity. Nor is there any reason to project "primitive" mentalities onto Classical Greece. Impurity for the Greek affects the murderer, child and mother for some time after birth, the adulterer and those who touch or even look at a corpse. It affects the whole moral person--it has nothing to do with a modern "soul".

MUCH, Rudolf. "Holz und Mensch." *Woerter und Sachen* 1 (1909): 39-48.

MUCHEMBLED, Robert. "Le Corps, la culture populaire et la culture des Élités en France (XVe-XVIIIe siècle)." In *Leib und Leben in der Geschichte der Neuzeit*, by A.E. IMHOF., 141-153. Berlin, 1983.

----. "La femme au village dans la région du Nord (XVIIe-XVIIIe siècles)." *Revue du Nord* 63, no. 250 (1981): 585-593.

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MUELLER, Gottfried. "Wortkundliches aus mittellenglischen Medizinbuechern." *Britannica: Max Foerster zum 60. Geb.* 145-154. Leipzig: Tauchnitz, 1929.

- Max Foerster zum 60. Geb. 145-154. Leipzig: Tauchnitz, 1929.
- MUELLER, Heidi. "Erhaltung und Wiederherstellung der Koerperlichen Gesundheit in der traditionellen Gesellschaft." IMHOF, A. E., ed., *Der Mensch und sein Koerper von der Antike bis heute*, Muenchen, Beck Vlg., 1983.
- MUELLER, Irmgard. "Krankheit und Heilmittel im Werk Hildegards von Bingen." In A. Ph. BRUECK ed., *Hildegard von Bingen 1179-1979. Festschrift zum 800. Todestag der Heiligen*. 311-349. Mainz: Mittelrheinische Kirchengemeinde. 1979.
- MUELLER, Joseph. "Zur Geschichte des Wortes 'Haupt' in den fraenkischen Mundarten." *Zeitschrift fuer Mundartforschung* (1918): 161-169.
- MUELLER, Karl. "Aus dem erotischen Wortschatz der deutschen Mundarten sowie aelterer deutscher Literatur." *Anthropophyteia* 8 (1911): 1-21.
- MUELLER-HESS, Hans-Georg. *Die Lehre von der Menstruation vom Beginn der Neuzeit bis zur Begrueundung der Zellenlehre*. Berlin, 1938. (Reprint Kraus, 1977) (Abhandlungen zur Geschichte der Medizin u. d. Naturwissenschaften 27.) Dated, but still useful as a repertory of medical opinions on menstruation (15th-19th c.).
- MULLERHEIM, Robert. *Die Wochenstube in der Kunst: Eine Kulturhistorische Studie*. Stuttgart: Enke, 1904.
- MURARD, Lion, ZYLBERMAN, Patrick, Eds. *L'haleine des Faubourgs: Ville, habitat et santé au XIXe s.* Paris: La Recherche, 1978.
- . "La raison de l'expert ou l'hygiène comme science appliquée." *Archives européennes de Sociologie XXVI* (1985): 58-89.
- MURDOCH, John E. *Album of Science*. Vol. I.: *Antiquity & the Middle Ages*. New York: Scribner, 1984. Illustrations in Chapters 15, 17, 18 and 23 give a broad survey of the styles and forms in which the human body was represented. Each picture is accompanied by a detailed commentary as to the mental and social background.
- MURKO, Matija. "Die Schroepfkoepfe bei den Slaven: baña, baňka, lat. balnea." *Woerter und Sachen* 5 (1913): 1-42.
- MUTH, R. *Traeger der Lebenskraft. Ausscheidungen des Organismus im Volksglauben der Antike*. Wien, 1954.
- MUTHMANN, Friedrich. *Mutter und Quelle: Studien zur Quellenverehrung im Altertum und im Mittelalter*. Basel: Archaeologischer Verlag, 1976. The Motif of Mother/Source in literature and art in western cultures is explored in encyclopedic fashion (Italy, Greece, Asia Minor). The last fourth of the book (347-447) deals with Mary and the source.
- NAHOUM, Véronique. "La belle femme: ou le stade du miroir en histoire." *Communications* Paris, 32 (1979): 22-32.
- NARDI, Enzo. *Procurato aborto nel mondo greco-romano*. Milano: Ed. Giuffre, 1971. At present the definitive survey on attitudes to abortion in antiquity. DICKISON (see entry) detects "pro-life" prejudice in the author.

- NARTEN, Johanna. "Ig. 'Kinn' und 'Knie' im Avestischen zanaúua, zanu-drājah-." *Indogermanische Forschungen* 74 (1969/70): 39-53.
- NATH, Bhupendra. "Significance of suffering in Gandhis Ethics." *Gandhi Marg* 66 (Sept., 1984): 475-482.
- NEEDHAM, Joseph. *A history of embryology*. Cambridge: Cambridge Univ. Press, 1959.
- NEEDHAM, Rodney, Ed. *Right and Left: Essays on symbolic classification*. Chicago: Univ. of Chicago Press, 1973.
- . *Circumstantial Deliveries*. Berkeley: Univ. California Press, 1981. See Ch. 2: "Physiological symbols". "Each symbolic tradition, considered at the level of the particular, speaks to itself" ... about the body; yet the different traditions rely on a common repertory of symbolic components. Physiological factors may be responsible for the unconscious selection of these symbolic vehicles, such as the predominance of the right; the prevalence of white-black-red over other colors; the use of percussion to gain access to the spirit world.
- NEUBURGER, Max. *The doctrine of Healing Power of Nature throughout the course of time*. New York, 1932.
- . *Die Lehre von der Heilkraft der Natur im Wandel der Zeiten*. Stuttgart, 1926.
- NEUHEUSER, B. "Eucharistie in Mittelalter und Neuzeit." In *Handbuch der Dogmengeschichte*. ed. SCHMAUS, A. und GRILLMEIER, A., Bd. IV, Freiburg: Herder, 1963.
- NICCOLI, Ottavia. "'Menstruum quasi Monstruum': parti mostruose tabu' mestruale nel '500." *Quaderni storici* 44 (1980): 402-428. The birth of the idea that intercourse during the menstrual period leads to the conception of a monster can be traced to the second part of the 16th century. Three converging motifs merge in this idea: 1) belief in menstrual impurity; 2) the replacement of the medieval "phantastic" monster (belief in monstrous races) by the realistic obstetric monster; 3) the theological disputations about the need to baptize monsters.
- NIEBYL, P.H. "The non-naturals." *Bulletin of the History of Medicine* 45 (1971): 486-492.
- . *Venesection and the Concept of the Foreign Body*. Ph.D. Yale, 1969.
- NIEDERMANN, Max. "Zum Namen des Zeigefingers in den indogermanischen Sprachen." *Beitraege zur Kunde der Indg. Sprachen* 26 (1901): 231-232.
- NIEDERWOLFSGRUBER-INSAM, Irma. "Die Frau und ihr Lebensbereich im Bergdorf Serfans, Tirol: Ein Beitrag zur Wortforschung." In *Germanistische Abhandlungen*, ed. by K.K. KLEIN, E. THURNER. 299-304, Innsbruck: Sprachwissenschaftl. Institut d. Univ., 1959.
- NOBIS, H.M. "Die Umwandlung der mittelalterlichen Naturvorstellung: Ihre Ursachen und ihre wissenschaftsgeschichtlichen Folgen." *Archiv fuer Begriffsgeschichte* 13, no. 1 (1969): 34-57.
- NOONAN, J.T.J. *Contraception: A History of its Treatment by the Catholic Theologians and Canonists*. Cambridge, Mass: 1967. On the theme stated in the title this study has remained unsurpassed. The first part of the book brilliantly summarizes the impact of Christianity on classical perceptions of genital activity.

NORTH, Christopher R. *Suffering servant in Deutero-Isaiah: a historical and critical study*. 2nd.ed. Oxford: Oxford Univ. Press, 1956.

OAKLEY, Ann. *The Captured Womb. A History of the Medical Care of Pregnant Women*, Oxford: Basil Blackwell, 1984.

OBEYESEKERE, Gananath. *Medusa's Hair: an essay on personal Symbols and Religious Experience*. Chicago: Univ. of Chicago Press, 1981. The "subjectification" of images and symbols through the private experience of public cults legitimates individual action, but does not objectify it. Many very odd bodily phenomena that result from the possession, trance or ecstasy in Sri Lanka lead the author to this thesis.

----. "The impact of Ayurvedic ideas on the culture and the individual in Sri Lanka." In *Asian medical systems: a comparative study*, 201-226. Berkeley: Univ. of California Press, 1967.

O'BROWN, Norman. *Love's Body*. New York: Random House, 1966.

OENNERFORS, Alf. "In Columellae librum octavum annotatiunculae." *Eranos Acta Philologica Suecana* 52 (1954): 217-223.

----. *In Medicinam Plinii studia philologica: De memoria et verborum contextu opusculi, de elocutione aevo conceptum est*. Lund: Gleerup, 1963.

OETTERMANN, Stephan. *Zeichen auf der Haut. Die Geschichte der Taetowierung in Europa*, Frankfurt: EVA/Syndikat, 1985.

O'FLAHERTY, Wendy D. *Women, androgynes and other mythical beasts*. Chicago: Univ. of Chicago Press, 1980.

OHLY, Friedrich. "Deus Geometra: Skizzen zur Geschichte einer Vorstellung von Gott." In *Tradition als historische Kraft: Festschrift fuer Karl HAUKE*. Berlin, 1981.

---. *Diamant und Bocksblut: zur Traditions- und Auslegungsgeschichte eines Naturvorganges von der Antike bis in die Moderne*. Berlin: E. Schmidt, 1977.

----. "Cor Amantis non angustum." In *Schriften zur mittelalterlichen Bedeutungsforschung*, by F. OHLY, 128-155, Darmstadt: Wissenschaftliche Buchgesellschaft 1977. Twelfth century language develops a new grasp on the image, a new power to make believe that the metaphor actually corresponds to reality. Ohly illustrates in this article, how as a result the "heart" is actually understood as a space that can accomodate the beloved.

----. *Hohelied-Studien. Grundzuege einer Geschichte der Hohenliedauslegung des Abendlandes bis um 1200*. Wiesbaden: F. Steiner. 1958. Half of all the classical Christian commentaries of Salomon's Song of Songs were written between the mid-11th and early 13th century (about three dozen are here examined). The kiss of the Shulamite is a prominent feature in almost every instance, and an important and complex evolution of its nature and meaning can be observed during this century.

OHM, Thomas. *Die Gebetsgebaerden der Voelker und das Christentum*. Leiden: Brill, 1948. Written by a Benedictine missiologist. Dated, but still the most thorough survey of gestures used in prayers and the conflict of their interpretation within their own tradition and by Christians upon first contact with a new religion.

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- O'MALLEY, Charles D. and SAUNDERS, J. B. Trans., Text and Intro. to: *LEONARDO, on the Body*. New York: Dover 1983.
- O'MEARA, Carra Ferguson. "In the Hearth of the Virginal Womb: The Iconography of the Holocaust in Late Medieval Art." *Art Bulletin* 63 (March 1981): 75-88.
- O'NEIL, Mary R. "Sacerdote ovvero strione: Ecclesiastical and Superstitious Remedies in Sixteenth-Century Italy." In *Understanding Popular Culture*, ed. by Steven KAPLAN, 53-83. Paris, 1984.
- ONGARO, Giuseppe. "Evoluzione delle conoscenze sul liquido Amniotico." *Episteme* 8, nos. 2-4 (1974): 290-309. The history of medical views on the amniotic liquid since Galen. The relevant passages from Fabrici and Harvey are cited in full. Good bibliography for the 17th-19th centuries.
- ONIANS, Richard Broxton. *The origins of European thought about the body, the mind, the soul, the world, time and fate: New interpretations of Greek, Roman and kindred evidence also of some basic Jewish and Christian beliefs*. Cambridge: Cambridge Univ. Press, 1951.
- OPPENHEIMER, Jane M. "Reflections on Fifty Years of Publications on the History of General Biology and Special Embryology." *Quarterly Review of Biology* 50 (1975): 373-387.
- ORBE, A. *Antropologia de Sant'Ireneo*. Madrid: La EditorialCatolica, 1969. Theological study of an early Church father who seriously reflected on the nature of "the flesh".
- OSTEN, Gert von der. *Der Schmerzensmann: Typengeschichte eines deutschen Andachtsbildwerkes von 1300 bis 1600* (Forschungen zur deutschen Kunstgeschichte Bd. 7) Berlin 1935. Iconographic study on the transformation in the representation of Christ's pained and suffering body during the Renaissance and Reformation in Germany.
- OTIS, Leah. "Une contribution à l'étude du blasphème au Bas Moyen Âge." In *Diritto commune e diritti locali nella storia dell'Europea. Atti del convegno di Varenna, 12-15. Giugno*, Milano 1980: 213-223.
- OTT, Sandra. "Aristotle Among the Basques: The 'Cheese-Analogy' of Conception." *MAN N.S.* 14 (1979): 699-711. As rennet curdles the milk to form cheese, so male semen curdles women's blood to shape the fetus. Ott discusses the equivalence between ideas about conception, the sexual division of labor, notions of male and female "procreativity" and cultural transvestism in the Basque village of St. Engrâce. Important for the analogies between body-percept and social percept.
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- PAGEL, Walter. "Religious motives in the medical biology of the Seventeenth-Century." *Bulletin of the History of Medicine* 3 (1935).
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----. Artist, Scientist, Genius: Notes on the "Renaissance Daemmerung." In *The Renaissance: Six Essays*, New York, Evanston, 1962, 121-183.

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PARKER, Robert. *Miasma: Pollution and Purification in early Greek Religion*. Oxford: Clarendon Press, 1983.

PAULI, Carl. *Ueber die Benennungen der Koerperteile bei den Indogermanen*. Berlin: Duemmler, 1867.

PEIL, Dietmar. *Die Gebaerde bei Chrétien, Hartmann und Wolfram*. Muenchen: Fink Vlg. 1975 (Medium Aevum. Philologische Studien 28). From the description of gestures in three Middle High German authors their evolution is studied, as well as their changing significance. Careful attention to body-symbolism. Excellent bibliography.

PELLICER, André. *Natura: Étude sémantique et historique du mot Latin*. Paris: Presses Universitaires de France, 1966. With great frequency the body as object of experience is referred to a "human nature". This is a detailed historical-semantic study of the multiple traditions within which this term has been transmitted from Latin into contemporary languages.

PEREIRA, Michela. "Maternità e sensualità femminile in Ildegarda di Bingen: Proposte di lettura." *Quaderni storici* 44 (1980): 564-579. Perceptive commentaries to complete passages of relevant texts from Hildegard's opus which are quoted according to the Migne Edition.

PERELLA, Nicholas J. *The Kiss, sacred and profane: An interpretative History of Kiss-Symbolism and related erotic Themes*. Univ. of California Press, 1969. The only monographic attempt to follow the evolution of the kiss throughout Western history: both the iconography of the gesture and the significance attributed to it.

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----. *Le travail des apparences: ou les transformations du corps féminin XVIIIe - XIXe siècle*. Paris: Seuil, 1984.

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- . "Le corps du délit." *Nouvelle revue de psychanalyse* 3 (1971): 71-108.
- . "Le grand rêve de l'ordre médical en 1770 et aujourd'hui." *Autrement* 4 (1975/76): 183-192.
- . "Les médecins et les femmes." In *Misérable et glorieuse--la femme du XIXe siècle*, ed. Jean-Pierre ARON, 79-100. Paris, 1980.
- . "Les mots et les objets de la maladie: Remarques sur les épidémies et la médecine dans la société française de la fin du XVIIIe siècle." *Revue historique* 499 (1971): 11-38.
- . "Malades et maladies à la fin du XVIIIe siècle." In *Médecins, Climat et Épidémies à la fin du XVIIIe siècle*, ed. J.P. DESAIVE et al., 135-170 Paris, 1972. (Engl.: "Disease and the Sick at the end of the Eighteenth-Century." In *Biology of Man in History*, ed. FORSTER, R. and RANUM, O., 81-124. Baltimore: Johns Hopkins Press, 1975.
- , REVEL, Jaques. "Le Corps: L'Homme malade et son histoire." In *Faire de l'histoire*, ed. par J. LE GOFF, P. NORA, Vol. 3. 169-191. Paris, 1974. One of the rare contributions of two major French social historians to the epistemology of the "body" as a category used in history. The discipline has yet--this is the argument--not made it a point to explore the body itself as a past experience. The historian is tempted to colonize the past with body concepts elaborated by social sciences on the basis of 20th century thought.
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- PETERSEN, Erik. *Pour une théologie du vêtement*. Lyon: Coll. La Clarté-Dieu, 1943.
- PETTINATO, G. *Das altorientalische Menschenbild und die sumerischen und akkadischen Schoepfungsmythen*. Heidelberg: Winter, 1971.
- PEZA, Edgardo de la. "El significado de 'cor' en San Agostin." *Revue des Études Augustiniennes* 7 (1961): 339-368. Surveys previous research on heart-symbolism in Augustine. Focuses on the neologisms, -cordia, re-cordatio; the uses of con-cordia; dis-cordia; as well as the "lap" (sinus) and the lips (labia) of the heart.
- PFEIFFER, Charles Leonard. "Taste and Smell in Balzac's Novels." *Univ. of Arizona Bulletin* 6, 20, no. 4 (1949): 1-121.
- PIASCHEWSKI, Gisela. *Der Wechselbalg. Ein Beitrag zum Aberglauben der nordeuropaeischen Voelker*. Deutschkundliche Arbeiten, A.5. Breslau. 1935. Belief in the changeling is widespread in Northern European countries: he is either born from the intercourse with non-humans or the replacement of a new-born through a non-human being. Pp. 27-41 refer to hundreds of names and many descriptions of changelings--before the concept of the "abnormal" was available to brand a child.
- PICARD, Dominique. "Approche ethnopsychologique du corps." *Cahiers de Sociologie Économique* N.S. 3 (1985), 23-33. "An ethnopsychological approach to the ritual and symbolic understanding of the body" which varies from culture to culture.
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- PIERRUGUES, P. *Glossarium eroticum linguae Latinae sive theogoniae, legum et morum nuptialium apud Romanos explanatio nova*. Berlin: Barsdorf, 1908.

PINXTEN, Rik. *Anthropology of space: exploration into the natural philosophy and semantics of the Navajo*. Philadelphia: Univ. of Phil. Press, 1983.

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PIRES DE LIMA, J. A. *O corpo humano no adagio Português*. Porto, (Portugal) 1946.

PISANI, Vittore. "Gallico 'crupellari': Tedesco 'Ruecken'." *Paideia* 9 (1954): 101-103.

----. "Italiano 'potta', tedesco 'Fotze'." *Neuphilologische Mitteilungen* 80 (1979): 85-87.

----. "Kamm und Scham." In *Antiquitates Indogermanicae ... Gedenkschrift fuer Hermann Guntert*, 285-288. Innsbruck: Inst. f. Sprachwissenschaft, 1974.

PLATELLE, H. "Le problème du scandale: les nouvelles modes masculines aux XIe et XIIe siècles." *Revue belge d'histoire et de philologie* 53 (1975): 1071-10. Deals with the widespread scandal given by men using training gowns, flowing hair and groomed beards in the area between the Northern Rhine and Norman England. Insights into the new meaning given to hair and beard.

PLESSNER, Helmuth. *Philosophische Anthropologie: Lachen und Weinen. Das Laecheln: Anthropologie der Sinne*. Frankfurt: Fischer, 1970. The phenomenological anthropology of laughter and crying lays bare the ambiguous frontier between the body as an object of experience in line with other objects and the body as the location of self-perception (see esp. pp. 44ff and 232ff.).

PLEUSER, Christine. *Die Benennung und der Begriff des Leidens bei Tauler: Wortgeschichtliche Untersuchungen zum Begriff und Wortfeld von leit und liden in den Predigten Taulers*. Berlin: Schwab, 1967.

PLUEGGE, Herbert. *Der Mensch und sein Leib*. Tuebingen: Niemeyer, 1967.

PLUMPE, Joseph C. *Mater Ecclesia: an inquiry into the concept of the Church as Mother in early Christianity*. Catholic Univ. of America Press, Washington DC, 1943.

PODLECH, A. *Der Leib als Weise des In-der-Welt-Seins: Eine systematische Arbeit innerhalb der phänomenologischen Existenzphilosophie*. Bonn: Bouvier, 1956.

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----. "Zur Terminologie der Psychoanalyse." *Deutsche Sprache* 3 (1973): 7-36.

POESCHL, Victor, ed. *Bibliographie zur antiken Bildersprache*. Heidelberg: Winter, 1964.

POLHEMUS, Ted, Ed. *The Body Reader: Social Aspects of the Human Body*. New York: Pantheon, 1978. A collection of texts dealing with the body and society, with gestures, bodily spacing, and body symbolism. Some are selections from DARWIN, KROEBER, MAUSS et al., others written for this volume.

----. and BENTHALL, Jonathan, eds. *The Body as a Medium of Expression*, London 1975.

POLIAKOV, Léon. *Le mythe aryen: Essais sur les sources du racisme et des nationalismes*.

Paris: Callman-Lévy, 1979.

POMATA, Gianna. "Barbieri e comari." In *Medicina herbe e magia*, 162-183. Bologna, 1982.

----. "Menstruation and Bloodletting in Seventeenth Century Bologna." Paper presented at the Berkshire Conference of Women's History, 1984.

----. *Un tribunale dei malati: Il Protomedicato bolognese 1570-1770*. University of Bologna, Dept. of History, Dactyl, Bologna, 1983.

----. "Madri illegitime tra ottocento e novecento: storie cliniche e storie di vita." *Quaderni storici* 44, 1980.

----. "La storia delle donne: una questione di confine." In *Il mondo contemporaneo, a cura di N. TRANFAGLIA, Vol. X: Gli strumenti della ricerca*, vol. 2, pp. 1435-1469 (partial German translation: "Eine Frage der Grenze" *Feministische Studien* 2, 1983).

POMPEY, Heinrich. *Die Bedeutung der Medizin fuer die kirchliche Seelsorge im Selbstverstaendnis der sogenannten Pastoraltheologie*. Freiburg: i.Br., 1978.

POPITZ, Friedrich. *Die Symbolik des menschlichen Leibes: Grundzuege einer aerztlichen Anthropologie*. Stuttgart, 1956.

PORTER, Roy. "Mixed feelings: the Enlightenment and Sexuality in Eighteenth-Century England." In *Sexuality in Eighteenth-Century Britain*, ed. by P.G. BOUCE, 1-27. Manchester: Univ. Press, 1982.

----. "Lay Medical Knowledge in the Eighteenth-Century: The Evidence of the 'Gentleman's Magazine'", *Medical History* 29 (1985): 138-168. Articles from a moderately enlightened magazine, advising its readers on health, diet, temperance and death enable the author to explore the history of illness from the sufferer's point of view. In the Georgian educated elite self-diagnosis and self-help were taken for granted. During the 19th century the Journal reflects a growing distance between the practitioners and clients and a new dependence on the doctor. By mid-century the Journal ceases to advise the readers on--then professional--medical matters.

----. "The patient's view: Doing medical history from below." *Theory and Society* 14 (1985): 175-198. "We lack an historical atlas of sickness-experience and -response, graduated by age, gender, class, religious faith..." (p. 181). Author substantiates his thesis with 18th century examples, recognizes that such a departure would require to "defamiliarize" the 20th century researcher from cultural-biological certainties, and the dissociation of the history of healing from that of professional healers.

----. ed., *Patients and Practitioners. Lay Perceptions of medicine in pre-industrial societies*. Cambridge: Cambridge Univ. Press 1985. This collection aims at two issues: 1) to uncover pre-medical beliefs about health and sickness; 2) to investigate "traditional", varied ways of dealing with bodily discomfort. The articles draw mainly from autobiographic material (16th - 18th century England) and thus concentrate on the experience of private individuals. An encompassing introduction with an overview of medicine and healing. PORTER argues against long-held beliefs in historiography, namely the division between lay and medical beliefs, oral and literary traditions, "high" and "low" culture prior to the 18th century. Some articles, e.g., BARRY, GEYER-KORDESCH, WILSON explicitly or implicitly try to relate pain perception and body-perception.

----. "Spreading carnal knowledge or selling dirt cheap? Nicholas Venette's 'Conjugal Love' in the Eighteenth-Century". *Journal of European Studies* 14 (1984): 233-255.

- PORTMANN, Adolf. *Die Biologie und das neue Menschenbild*. Bern, 1942.
- . *Zoologie und das neue Bild des Menschen*. Hamburg, 1956.
- POTT, August Friedrich. "Metaphern vom Leben und von koerperlichen Lebensverrichtungen hergenommen." *Zeitschrift fuer vergleichende Sprachforschung* 2 (1853): 101-127.
- POUCHELLE, Marie-Christine. "Les Peaux des bêtes et des fourrures: Histoire médiévale d'une fascination." *Le Temps de la Réflexion* (1981): 403-438. The person who wears fur uses a powerful symbol to extend his own skin and to envelop others in the aura of his presence. The author interprets the rules for wearing fur coats during the Middle Ages.
- . "Espace cosmique et dispositifs mécaniques: le corps et les outils aux XIIIe et XIVe s." *Traverses* 14-15, (April, 1979): 93-104.
- . "La prise en charge de la mort: médecine, médecins et chirurgiens devant les problèmes liés à la mort à la fin du Moyen Âge (XIII/XVe s)." *Archives Européennes de Sociologie* XVII, 2 (1976): 249-278. Since the Gregorian reform (XIc.) canon law forbids monks to practice medicine. This fosters the emergence of two specialists wrangling for precedence at the sickbed: the physician for the flesh and the confessor for the soul. By the 14th century, for the first time, the surgeon challenges the hitherto firm monopoly of the Church over the remains. Slowly dissection transmogrifies the "body abandoned by its soul" into a corpse: insightful discussions of the cultural obstacles against the entirely new "object" which anatomy constitutes.
- . "Les appétits mélancoliques." *Médiévales* 5 (1983): 81-88.
- . "Représentations du corps dans la Légende dorée." *Ethnologie Française* 6, nos. 3-4 (1976). How does popular hagiographic literature (de VORAGINE) represent the body in the waning Middle Ages. It reflects obsessional clerical attempts to define it in stark contrast to (largely unexplored) popular motifs.
- . "Une parole médicale prise dans l'imaginaire: alimentation et digestion chez un chirurgien du XIVe siècle." In *Actes du Colloque 'Pratiques et discours alimentaires au XVIe siècle, Tours, Centre d'études supérieures de la renaissance, Mars 1979, 179-192*. Paris, 1982.
- . *Corps et chirurgie à l'Apogée du Moyen-Âge*, Paris: Flammarion, 1983. Outstanding French historical anthropologist with psychoanalytic training. Examines one text: Mondeville's "Chirurgia". Marshalls a broad range of contemporary materials for its exegesis. This allows her to reconstruct the symbolic and psychic dimensions of body perceptions. At the center of her quest lies the relationship of body metaphor and the macrocosm in its social, architectural and "natural" dimensions. The author conjures up a rich texture of correspondences that forever surprise by its logic. A sensitive model for the re-construction of past body perception that will be difficult to match.
- POYNTER, F. N. L. *Medicine and culture: Proceedings of a historical symposium organized by the Wellcome Institute of the History of Medicine, London, and the Wenner-Gren Foundations for Anthropological Research*. New York, London: Wellcome Inst., 1969.
- PRADEL, F. "Zur Vorstellung von der hystera." *Archiv f. Religionswissenschaft* 12 (1909). Marcellus Empiricus, (around 400, influenced by Pliny, reporter on many folk-medicinal beliefs of Gall otherwise undocumented) recommends the amulet in form of a dolphin for cramps in the womb-belly. The Greek origin of such a belief can be explained because "womb" and "dolphin" are homophones. Author speculates on the parallelism with the toad

motif ... and of the Italian description of pains which swim like a fish.

PRAUSNITZ, Gotthold. *Die Augenkrankheiten und ihre Bekaempfung in der religioesen Kunst und Literatur. Ein Beitrag z. Volkskunde (Folklore) mit besonderer Beruecksichtigung der Handschriften*. Strassburg: Heitz, 1931. Iconography of eye-diseases. In spite of the title, unpublished manuscripts are rarely quoted.

PREISER, Gert. *Allgemeine Krankheitsbezeichnungen im Corpus Hippocraticum: Gebrauch und Bedeutung von Neusos und Nosema*. Berlin: de Gruyter, 1976. (Ars Medica 2,5.) A detailed philological analysis restricted to the various historical layers that can be distinguished in the Corpus Hippocraticum. Under the influence of the Sophists a new term, "nosema" began to compete with the old nousos; the first terminological manifestation of something like a "disease-entity."

PREMUDA, Loris. *Storia dell'iconografia anatomica*. Milano 1957. A history of anatomical illustration that is explicitly written as a history of a special art form rather than as a history of medicine. Antiquity and Middle Ages are dealt with in a cursory way. The convergence of art and morphology before Leonardo gets a special chapter (pp. 25-50). In the next six chapters the iconographic traditions and innovations are followed up into the late XIX century. The bibliography lists often neglected secondary literature. 140 full-page illustrations.

PROSEK, Helena. *Slavische Krankheitsnamen aus onomasiologischer Sicht: Ein Beitrag zum vergleichenden Bezeichnungswoerterbuch*. Diss. Hamburg, 1976. Under 107 modern German headings the author assembles names for diseases, states of mind, associations of these.

PUCKETT, Newbell N. *Folk Beliefs of the Southern Negro*. (Criminology, Law and Social Problem Series No. 22), (Orig. 1926). Repr. Montclair, New Jersey: Patterson Smith, 1968.

PUTSCHER, Marielene. *Pneuma, Spiritus, Geist: Vorstellungen vom Lebensantrieb in ihren geschichtlichen Wandlungen*. Wiesbaden: F. Steiner, 1973.

QUANTER, Rudolf. *Die Leibes- und Lebensstrafen bei allen Voelkern und zu allen Zeiten*. Aalen: Scientia Verlag. 1970.

QUEIROZ, Marcos S. "Hot and Cold Classification in Traditional Iguape Medicine." *Ethnology* 23, no. 1 (1984): 63-72.

QUEMADA, Bernard. *Introduction à l'étude du vocabulaire médical 1600-1710*. Paris: Besançon, 1955. (Annales Littéraires de l'Université de Besançon, 2. ser. vol. II. fasc. 5). A collection of terms from medical and general dictionaries (pp. 42-129). A thorough bibliography of books and articles dealing with the medical vocabulary (17th and 18th c.), folk medicine and superstitions in French (pp. 129-139), and with the French medical literature published, year by year from 1600 until 1710 (pp. 139-179).

QUIGUER, Claude. *Femme et Machines de 1900: Lecture d'une obsession Modern-Style*. Paris: Klincksieck, 1979. A voluminous collection of texts published around 1900, of metaphors linking woman and machine. The complicated taxonomy is an obstacle to the use of this thesis as a reference tool.

RATDKKE, Edgar. *Typologie des sexuell-erotischen Vokabulars des heutigen Italienisch*.

Studien zur Bestimmung der Wortfelder "prostituta" und "membro virile" unter besonderer Beruecksichtigung der uebrigen romanischen Sprachen. Tuebingen: Narr, 1980 (Tuebinger Beitraege z. Linguistik, 136).

RADTKE, Peter Wilhelm. *Die geschichtliche Entwicklung der anatomischen Kenntnisse der weiblichen Geschlechtsorgane von den Anfaengen bis zu Vesal.* Diss. Med. Kiel, 1969.

RAHDER, Johannes. "Words for abdomen and entrails." *Zeitschrift fuer Phonetik und Kommunikationswissenschaft: Festschrift H.F.J. Junker* 17 (1964): 609-620.

----. "Words for nose, smell etc." In *Indo-Asian studies*, ed. by RAGHU-VIRA, 181-192, New Delhi: International Academy of Indian Culture, 1963. (Sata-Pitaka Series 31.) Deals with Southeast Asian languages. See also his references on further literature in English on words for smell, nose, etc.

RAHNER, Hugo. "Die seelenheilende Blume: Moly und Mandragore in antiker und christlicher Symbolik." *Eranos-Jahrbuch* 12 (1945): 117-239.

RAHNER, Karl. "Le début d'une doctrine des cinq sens spirituels chez Origène." *Revue d'Ascétique et de Mystique* 13 (1932): 113-145. The "interior senses" by which non-corporeal realities are sensually experienced by the soul play an important role in Christian reflection on mystical phenomena.

----. "La doctrine des 'sens sprirituels' au moyen âge: en particulier chez Saint-Bonaventure." *Revue d'Ascétique et de Mystique* 13 (1932): 263-299.

RAMAT, Anna Giacalone. "Ricerche sulle denominazioni della donna nelle lingue indoeuropee." *Archivio Glottologico Italiano* 54 (1969): 105-147.

RANCOUR-LAFERRIÈRE, Daniel. "Some semiotic aspects of the human penis." *Quaderni di studi semiotico* 24 (1979): 37-82.

RATHER, L. J. "The 'six things non-natural': a note on the origins and fate of a doctrine and a phrase." *Clio medica* 3 (1968): 337-347.

----. "Systematic Medical treatises from the Ninth to the Nineteenth Century: Unchanging scope and structure of Academic Medicine in the West." *Clio Medica* 11 (1976): 239-305.

----. "Toward a philosophical study of the idea of Disease." In *The Historical Development of Physiological Thought*, ed. by BROOKS, Chandler McC. and CRANFIELD, Paul F., New York: Hafner 1959.

----. *The genesis of cancer: a study in the history of ideas.* Johns Hopkins, 1979. The history of perception and interpretation of tumors. Short on pre-19th c. history. Thorough on the later history of medical perceptions.

----. "On the source and development of Metaphorical Language in the History of Western Medicine." In *A Celebration of Medical History*, ed. STEVENSON, L. G., 135-153, Baltimore: Johns Hopkins 1982.

----. *Mind and Body in eighteenth-century medicine: a study based on Jerome Gaub's 'de regimine mentis'.* Berkeley: Univ. of California Univ. Press, 1965.

RAWLINSON, Francis. *Semantische Untersuchung zur medizinischen Krankheitsterminologie.* Diss. Marburg: Elwert, 1974. (Marburger Beitraege zur Germanistik). Studies the names for disease of those organs that are associated with breathing, and explores the homonymy,

synonymy and polysemy of those terms.

READ, K. "Language and the Body in Francisco de Quevedo." *Modern Language News* 99 (1984): 235-55.

REFF, Theodore. *Manet: Olympia*. Penguin Books, 1976. Analyzes the first ambiguous reactions of ZOLA in front of Manet's picture, and compares it with Zola's *Nana*, written sixteen years later, where woman is discussed "less as a female than as an idol."

REICHLER, Claude ed. *Le corps et ses fictions*. Paris: Ed. Minuit, 1983. Proust and some of his contemporaries engage in the literary creation of a "subtle body" that is identified with the "subject"--and which can be easily opposed to a new kind of 'obscene' body.

REIS, Horst. *Die Vorstellung von den geistig-seelischen Vorgaengen und ihrer koerperlichen Lokalisation im Altlatein*. Muenchen: Kitzinger, 1962. A meticulous and well indexed study of classical latin words used to designate the soul or the spirit with particular implication to the implication or reference of these terms to an organic event or localization.

REITZENSTEIN, Richard. "Zur Sprache der lateinischen Erotik." In *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*. Philosoph. Hist. Klasse, 12. Abhandlg. (1912), 3-36. "Man hat den sprachlichen Ausdruck und die Bilder der roemischen Liebespoesie oft benutzt, ihre voellige Abhaengigkeit von der griechischen zu erweisen. . . . Ich moehte in . . . Einzelheiten die Eigenart ... des roemischen Empfindens hervorheben." Tries to identify what is characteristically Roman (rather than Greek) in Latin erotic literature and perception.

REM, Henri. "La chiromancie à travers les âges." *Voile d'Isis* 20/21 (1921). Introduction to the history of palm reading and to the perception of the palm.

REMMERT, Guenther. *Leiberleben als Ursprung der Kunst: zur Aesthetik Friedrich Nietzsches*. Munich, 1978. John Berchmans Verlg.

RETTENBECK, Lenz. "Heilige Gestalten im Votivbild." In *Kultur und Volk*, Beitrage zur Volkskunde, In honor of G. Gugitz, ed. by L. SCHMIDT, Vienna, (1954): 333-358.

REUDENBACH, Bruno. "In mensura humani corporis: Zur Herkunft der Auslegung und Illustration von Vitruv III. 1 im 15. und 16. Jahrhundert." In *Text und Bild: Aspekte des Zusammenwirkens zweier Kuenstler der fruehen Neuzeit*, von Christl MEIER, Uwe RUBERG, 651-688. Wiesbaden: Reichert, 1980. The reception of Vitruvius' doctrines on the proportions of the body and its interpretation through text and picture in the 15th and 16th centuries.

RICHTER, Erwin. *Die Glaubensvorstellung von der allheilenden Gottesmutter Maria als Kraftfeld der geistlichen Volksheilkunde*. Regensburg: Verl. Josef Habbel, (Bayr. Jahrbuch f. Volkskunde 1954.)

----. "Marienmilch als Heilmittel in der geistlichen Volksmedizin." *Medizinische Monatsschrift* 10 (1954) 685-688.

----. "Bayrische Schluckbildln." *Schoenere Heimat* 2 (Muenchen) (1957): 322-332. Texts have been eaten with therapeutic intent in many places: Richter studies a particular format of devotional pictures and texts from Bavaria, specifically printed for the purpose of being swallowed.

----. "Kopfweh-Votive." *Oesterreichische Zeitschrift fuer Volkskunde*, N.S. 5, nos. 1-2, (1951): 45-55. Votive offerings that either implore delivery from headaches, or express

thanks for remissions or are used for the relief of headaches are discussed. Ethnological evidence allows to identify Gothic objects--hollow heads (that can be filled with grain)--certain gestures and arrangements as related to headache.

----. "Einwirkung medico-astrologischen Volksdenkens auf Entstehung und Formung des Baermutterkroetenopfers der Maenner im geistlichen Heilbrauch." In *Volksmedizin: Probleme und Forschungsgeschichte*, ed. by Elfriede GRABNER, 372-398. Darmstadt: Wiss. Buchg., 1967. The toad is consistently used in mediterranean cultures as a symbol for the uterus. Yet quite consistently man use it as a votive-offering to relieve belly cramps. Richter gathers the evidence and interprets the gender ambiguity.

RICHTER, Gerlinde. "Bezeichnungen fuer den Heilkundigen" *Beitraege z. Geschichte der deutschen Sprache und Literatur* 88 nos. 1-2 (1966): 258-275. Terminology of healers. Gradually new terms that reflect growing specialization.

RICHTSTAETTER, Karl S.J. *Die Herz-Jesu Verehrung des deutschen Mittelalters*. Muenchen: Koesel und Pustet, 1924. During the German Middle Ages the Heart of Jesus became an object of imagination, representation and intense devotion. The author only touches upon the origins of the motif (pp. 31-50) and concentrates mainly on the latter Middle Ages.

RICOEUR, Paul. "Phenomenology and Hermeneutics." *Nous* 9 (1979): 85-102.

RIDDLE, John M. "Pseudo Dioscorides: ex herbis feminis and early medieval Botany." *Journal of the History of Botany* 14 (1981): 43-81.

RIESE, W. *The conception of disease: its history, its versions and its nature*. New York: Philosophical Library, 1953.

----. "The structure of clinical history." *Bulletin of the History of Medicine* 16 (1944): 437-449.

RINGBOM, Sixten. *Icon to Narrative: the rise of the dramatic close-up in 15th century devotional painting*. Abo: Akademie, 1965. (Acta Academiae Abonensis Ser. A. Humanora 32, 2). The concept of "pictorial form" is used in analogy with "literary form". The dramatic close-up on the human figure originates in late 15th century devotional art.

RINNA, Jakob. *Die Kirche als Corpus Christi mysticum beim hl. Ambrosius*. Roma: Scuola Salesiana del libro, 1940.

RIPERT, Aline and FRÈRE MICHELAT, Claude. "Images corporelles de la triade familiale: le discours photographique du magazine 'Parents'." *Ethnologie Française* VI, nos. 3-4 (1976): 265-277.

RITTERBUSH, Philip C. *Overtures to Biology: the speculations of Eighteenth-Century naturalists*. New Haven: Yale Univ. Press, 1964.

ROBINSON, J.A.T. *The Body. A Study in Pauline Theology*. London, 1952.

ROE, F. Gordon. *The Nude from Cranach to Etty and Beyond Leigh-On-Sea*. Essex, 1944.

ROESSLER, D. "Krankheit und Geschichte in der anthropologischen Medizin." In *Medicus Viator: Fragen und Gedanken am Wege R. Siebeck*, Tuebingen: Mohr, 1959: 165-179.

ROGER, Jacques. *Les sciences de la vie dans la pensée française du XVIIIe siècle: la génération des animaux de Descartes à l'Encyclopédie*. Paris: A. Colin, 1963. French learned opinion on generation in three successive epochs: at the end of the Renaissance (1600-

1670) seed and conception are central; learned philosophy (1670-1745) ovism, animalculism and spontaneous generation; and finally the science of Enlightenment--Buffon.

----. "Réflexions sur l'histoire de la biologie (XVIIe-XVIIIe s.): problèmes de méthodes." *Revue d'Histoire des Sciences* 17 (1964): 25-40. Historical research on the scientific discovery of facts creates a special obstacle for the historian of past perceptions, when these facts are biological, hence constitute the disembedding of one element from an inextricably holistic past experience. "L'histoire de la biologie, et même l'histoire des découvertes biologiques, ne peut donc pas être qu'une histoire de la pensée biologique dans sa totalité, ... c'est-à-dire qu'elle doit tenter de descendre le plus profondément possible dans la conscience et dans l'inconscient des individus et des époques." (38f.)

ROMANYSHYN, Robert D. *Psychological Life: from Science to Metaphor*. Austin: Univ. of Texas Press, 1981.

----. "The despotic Eye: an illustration of Metabletic Phenomenology and its Implications." In *The changing reality of modern man: Essays in Honor of Jan Hendrik van den Berg*, 87-109 ed. by Dreyer KRUGER. Pittsburgh, Duquesne Univ. Press, 1985.

ROMILLY, Jaqueline de. *Magic and Rhetoric in Ancient Greece*. Cambridge: Harvard Univ. Press, 1975.

RONIG, F. "Theologische Inhalte des Bildes der stillenden Muttergottes." In *Tausend Jahre Saarb urg*, 161-170. Saarb urg, 1964. Theological interpretation of devotional pictures showing Mary breastfeeding the child.

ROOS, Margot. *Das Problem der Krankheit im Werke Friedrich Nietzsches*. Diss. Univ. Freiburg/Br., 1957.

ROSENTHAL, Oskar. *Wunderheilungen und aerztliche Schutzpatrone in der bildenden Kunst*. Leipzig: Vogel, 1925. About 100 reproductions of paintings, all posterior to the Middle Ages, representing miracles performed by physicians who have been canonized as saints.

ROSNER, E. "Terminologische Hinweise auf die Herkunft der fruehen griechischen Medizin." In *Medizingeschichte in unserer Zeit: Festgabe fuer E. Heischkel und W. Artelt*, ed. EULNER, 1-22. Stuttgart: Enke, 1971.

ROSSI, Ellen. "Body Time and Social Time." *Social Science Research* 6, no. 4 (1977): 273-308.

ROTHSCHUH, Karl Eduard. *Konzepte der Medizin in Vergangenheit und Gegenwart*. Stuttgart, 1978.

----. *Geschichte der Physiologie*. Berlin: Springer, 1953.

----. "Leibniz, die praestabilierte Harmonie und die Aerzte seiner Zeit." *Akten des internationalen Leibnizkongresses 1966*, 2 (1969): 231-254.

----. *Physiologie: der Wandel ihrer Konzepte: Probleme und Methoden vom 16. bis zum 19. Jahrhundert*. Freiburg: K. Alber, 1969.

----. "Zur Geschichte der Pathologie des Blutes, insbesondere von den Schaerfen, Krasen und anderen Fehlern der Saefte: Zugleich ein Beitrag zur Humoralpathologie zwischen 1750-1850." *Sudhoffs Archiv* 35 (1942): 293-311.

----. Ed. *Was ist Krankheit? Erscheinung, Erklaerung, Sinngebung*. Darmstadt: 1975. (Wege der Forschung 362).

----- "Von der Viersaeftelehre zur Korpuskeltheorie des Blutes." In *Einfuehrung in die Geschichte der Haematologie*, ed. BOROVICZENY, 31-44, Stuttgart 1974.

ROUSSEAU, G.S. "Literature and Medicine: the state of the field." *ISIS* 72 (1981): 406-424.

ROUSSELLE, Aline. "Du sanctuaire au thaumaturge: la guérison en Gaule au IVe siècle." *Annales E.S.C.* 30 (1976). (Engl. transl. in R. FORSTER, O. RANUM, eds., *Ritual, Religion and the Sacred*, Baltimore, 1982.)

----- "Observation féminine et idéologie masculine: le corps de la femme d'après les médecins grecs." *Annales E.S.C.* 35, no. 2 (1980): 1089-1114. The Hippocratic corpus contains many references to women. These passages are all too frequently and uncritically interpreted as male perceptions. Rousselle attempts to make the contrary plausible: "the cnidian texts frequently record female experience and oral tradition."

----- *Porneia. De la maîtrise du corps à la privation sensorielle. IIe-IVe siècles de l'ère chrétienne.* Paris: Presses Universitaires de France, 1983.

ROWLEY, H.H. *Submission in suffering and other essays on Eastern thought.* Cardif: Univ. of Wales Press, 1951.

RUDOLFSKY, Bernhard. *The unfashionable human body.* Garden City New York: Doubleday, 1971. Witty, sometimes cranky reflections on techniques to manipulate the body image from high heels to uniforms.

RUESCHE, Franz. *Blut, Leben, Seele: Ihr Verhaeltnis nach Auffassung der griechischen und hellenistischen Antike, der Bibel und der alten Alexandrinischen Theologie: Eine Vorarbeit zur Religionsgeschichte des Opfers.* Paderborn: Schoeningh, 1930.

RYKWERT, Joseph. "The sitting position--a question of method." First publ. in Italian: *Edilizia Moderna* 86 (1965): 15-21. (Repr. in *The Necessity of Artifice*, by J. RYKWERT, 23-31. New York: Rizzoli, 1982). "The whole environment, from the moment we name it and think it as such, is a tissue of symbolic forms." The sitting positions illustrate this argument.

SAADA, Lucienne. "Le langage des femmes tunisiennes." In *Mélanges Marcel Cohen, réunis par D. COHEN*, 320-325. Paris: Mouton, 1970.

SABEAN, David Warren. *Power in the Blood. Popular culture and village discourse in early modern Germany*, Cambridge University Press, 1984. Tells in lively detail six episodes from rural life in Southern Germany (1648-1800). Three concepts serve as warpe: "person", "community" and "Herrschaft" (dominance). One story, e.g., tells about a 13-year old witch, another of a man who refuses to take the Eucharist. The body's symbolic power to flesh out whatever is "negotiated as reality" becomes strikingly visible.

SACHS, Hans. *Der Zahnstocher und seine Geschichte: eine kunstgeschichtlich-kunstgewerbliche Studie.* Olms, 1967 (Repr.).

SAINTYVES, P. *L'astrologie populaire étudiée spécialement dans les doctrines et les traditions relatives à l'influence de la lune; Essai sur la méthode dans l'étude du folklore des opinions et des croyances.* Paris: Nourry, 1937.

SALLMANN, Klaus. "Studien zum philosophischen Naturbegriff der Roemer mit besonderer

- Beruecksichtigung des Lukrez." *Archiv fuer Begriffsgeschichte* 7 (1962): 140-284.
- SAND, Alexander. *Der Begriff 'Fleisch' in den paulinischen Hauptbriefen*. Regensburg: Pustet, 1967.
- SARDELLO, Robert. *The suffering body of the city. Cancer, Heart-Attack, and Herpes*, Dallas, Spring Publications 1983, 147-164.
- SARLES, Harvey B. "Facial Expression and Body Movement." *Current Trend in Linguistics* 12 (1980): 297-310. This report on the state of linguistic research notes that "linguistics have tended to consider gestural and other body movement phenomena either as commentary on language per se, or as some kind of uninteresting independent communicational system." Only very slowly linguists include research of "what happens in the faces and in the bodies of the interactors".
- SAWDAY, Jonathan. "The Mint at Segovia: DIGBY, HOBBS, CHARLETON, and the body as a machine in the seventeenth century." *Prose Studies* 6, no. 1 (1983): 21-36. Despite Thomas Hobbes' admonition that metaphors had no place in scientific literature, members of the Royal Society used the automated mint at Segovia as an analogy to the human body.
- SAXL, F. "Macrocosm and Microcosm in medieval pictures." In *Lectures*, by SAXL, F. vol. 1, 58-72. London: Warburg Institute, 1957. Between the time of Hildegard of Bingen and Alphonse the Wise a great change happened concerning man's attitudes to fate. This change is reflected in the microcosm-pictures which show a revival of ancient cosmology in theory and practice. "The step from a metaphorical use to the practical application of the images is not a sign of a new superstition, but an example of regressive evolution" back to "fate".
- SCARRY, Elaine. "Work and the Body in Hardy and Other Nineteenth Century Novelists." *Representations* 3 (Summer 1983). 90-123. Three novels of HARDY are looked at. The body is at the center of HARDY's writing: "What is particular to and remarkable about him is ... his representation of man as embodied maker. That all human acts take place through and out of his body never ceases to intrigue and quietly amaze him."
- SCHAEFER, Juergen. *Wort und Begriff "humour" in der Elisabethanischen Koemodie*. Muenster: Aschendorf, 1966. (Neue Beitrage zur Engl. Philologie 6). Humour refers basically to the body's juices; under the influence of medical speculation it came to refer to psychic dispositions and states.
- SCHAEFER, Thomas. *Die Fusswaschung im monastischen Brauchtum in der lateinischen Liturgie*. Beuron: Kunstverlag 1956 (Texte und Arbeiten, ed. Erzabtei Beuron, I. Abt. Heft. 47). The washing of the feet is an old Christian ritual. The prayers that accompany the ritual interpret the historical significance of the feet: of those to be baptized (early Western Christendom), of guests (4th to 11th cent.), of the poor (9th cent.) and as a sign of mutual family-charity within household and monastery.
- SCHALK, Fritz. *Somnium und verwandte Woerter in den romanischen Sprachen*. Koeln: Westdt. Verlag, 1955.
- SCHAMA, S. "The unruly realm: Appetite and Restraint in Seventeenth-Century Holland." *Daedalus* 108, Nr. 3 (1979): 103-123. Interprets 17th century Dutch paintings, mostly those of Jan Steen. Their iconography reveals a clash of values inherent in Dutch culture: the conflict between austerity and festivity. Interprets these as "complementary symbiosis" (p. 114).
- SCHARFE, Martin. *Evangelische Andachtsbilder: Studien zur Intention und Funktion des*

Bildes in der Froemmigkeitsgeschichte vornehmlich des schwäebischen Raumes. Stuttgart: Verl. Mueller und Graff, 1968. (Veröffentlichungen des staatlichen Amtes fuer Denkmalspflege Stuttgart C 5.) The history, iconography and intention of popular devotional painting, mostly from Southwestern Germany.

SCHATZBERG, W. "Relations of literature and science: a bibliography of scholarship." *CLIO (US)* 10/1 (1978/79): 57-84.

SCHEFFCZYK, Leo, ed. *Der Mensch als Bild Gottes.* Darmstadt: Wissenschaftliche Buchgesellschaft (Wege der Forschung 124), 1969. Genesis relates that Adam was shaped from clay in the image of God. The figure of man is made in the image of the one, invisible, totally uncorporeal Creator. What "image" and "likeness" can mean in this case has been intensely debated at all times within Christian theology. This volume is an anthology of modern studies, mostly concerned with the treatment of the theme throughout history.

SCHENDA, Rudolf. "Das Verhalten der Patienten im Schnittpunkt professionalisierter und naiver Gesundheitsversorgung: Historische Entwicklung und aktuelle Problematik." In *Handbuch der Sozialmedizin*, ed. M. BLOHMKE, Bd. 3, 31-45. Stuttgart, 1976.

SCHERER, Anton. "Die Erfassung des Raumes in der Sprache." *Studium Generale* 10 (1957): 574-582.

SCHERTEL, Ernst. "Phallus und Cunnus in Mythos und Sprache." In *Moral und Mensch*, ed. by E. Schertel. 161-192, Leipzig: Parthenon-Verlag, 1929.

SCHEWE, Joseph. *Unserer lieben Frauen Kindbett. Ikonographische Studien zur Marienminne des Mittelalters.* Diss. Phil. Kiel (Germany) 1958.

SCHIEBINGER, Londa. "Skeletons in the Closet: The First Representations of the Female Skeleton in Eighteenth-Century Anatomy." *Representations* 14 (April 1986). Around the turn of the century anatomists attempted to discover the biological foundations of gender difference. One result was the conceptual creation of a "female skeleton" through which gender was rooted beyond the skin and the entrails and cemented within the bone structure. Illustrations and examples from German and French literature.

SCHILDER, Paul. *The image and appearance of the human body; studies in the constructive energies of the psyche.* New York: Intern. Univ. Press 1950.

SCHILLING, H. *Das Ethos der Mesotes: Eine Studie zur Nickomacheischen Ethik des Aristoteles.* Diss. Tuebingen, 1930. (Heidelberger Abhandlungen zur Philosophie und ihrer Geschichte 22.) The major study on "mesotes" (i.e., the "middle" or "balance") without which the classical terms related to "health" cannot be understood.

SCHIPPERGES, Heinrich. "Aerztliche Bemuehungen um die Gesunderhaltung seit der Antike." *Heidelberger Jahrbuecher* 7 (1963): 121-136.

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- , "Historische Aspekte einer Symbolik des Leibes." *Antaios* 9 (1968): 166-181.
- , *Kosmos Anthropos: Entwuerfe zu einer Philosophie des Leibes*. Stuttgart: Klett-Cotta, 1981.
- , "'Melancolia' als ein mittelalterlicher Sammelbegriff fuer Wahnvorstellungen." *Studium Generale* 20 (1967): 723-736.
- , "Zur 'Konstitutionslehre' der Hildegard von Bingen." *Arzt und Christ* 4 (1958): 90-94.
- , "Zur Tradition des 'Christus Medicus' im fruehen Christentum und in der aelteren Heilkunde." *Arzt und Christ* 11 (1965): 12-20.
- , *Kranksein und Heilung bei Paracelsus*. Wien: Verbd. d. wiss. Gesellschaften Oesterreichs Vlg. 1978.
- , "Blut in Altertum und Mittelalter." In *Einfuehrung in die Geschichte der Haematologie*. ed. by BOROVCZENY, 17-30 Stuttgart, 1974.
- , *Der Garten der Gesundheit. Medizin im Mittelalter*. Muenchen: Artemis, 1985.
- , , SEIDLER, E., UNSCHULD, P.U., ed. *Krankheit, Heilkunst, Heilung*. Freiburg, 1978. (Veroeff. des Inst. fuer Hist. Anthropologie).
- SCHLANGER, J. *Les métaphores de l'organisme*. Paris: Vrin, 1970.
- SCHLEGEL, K.F. *Der Koerperbehinderte in Mythologie und Kunst*. Stuttgart/New York: Thieme 1983.
- SCHLEUSENER-EICHHOLZ, Gudrun. *Das Auge im Mittelalter*. 2 Bde. Munchen: Fink, 1985. The theme is the eye, its symbolism and its metaphorical use during the Middle Ages. One of the major achievements in F. OHLY's school of historical semantics of the period.
- , "Die Bedeutung des Auges bei Jakob Boehme." *Fruehmittelalterliche Studien* 6 (1972): 461-492. Complements SCHLEUSENER (1985) for a 17th-century German mystic.
- SCHLIER, Heinrich. *Der Brief an die Epheser: Ein Kommentar*. Duesseldorf: Patmos-Verlag, 1957.
- , "Corpus Christi." In *Reallexikon fuer Antike und Christentum*. Vol. 3, coll. 437-453.
- SCHMID, Magnus. "Zum Phaenomen der Leiblichkeit in der Antike, dargestellt an der Facies Hippocratica." *Sudhoffs Archiv*, Beihefte 7 (1966): 168-177.
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- , *Perchtenmasken in Oesterreich*. Wien: Boehlau, 1972.
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SCHMITT, Jean-Cl. "Between Text and Image: The Prayer Gestures of Saint Dominic." *History and Anthropology* I, Pt. I (November 1984): 127-162.

----. Introduction and general Bibliography to "Gestures," *History and Anthropology* I, pt. I, (November 1984): 1-28.

SCHMITT, Wolfram. *Theorie der Gesundheit und "regimen sanitatis" im Mittelalter*. Habilitationsschrift Heidelberg (Geschichte der Medizin) 1973. A typology of the Western tradition of the literary genre "regimen sanitatis" with special concern about the reception and transformation of Arabic texts during the 11th and 12th centuries.

SCHMITZ, Hermann. *System der Philosophie* Bd. 2: Der Leib. Bonn, 1965.

SCHNAPP, A. "Seduction and gesture in Ancient Imagery." *History and Anthropology* I, pt. I (November 1984): 49-56.

SCHNUERER, Gustav, and RITZ, Joseph M. *Sankt Kuemmernis und Volto Santo: Studien und Bilder*. Dusseldorf: Schwann, 1934. No historical study of the crucified body would be complete without attention to a mysterious but not infrequent icon: that of a bearded, crucified young woman.

SCHOEFLER, Heinz Herbert. "Zur mittelalterlichen Embryologie." *Sudhoffs Archiv* 53, no. 3 (1973): 297-314. Collates and comments texts that deal with the traditional views of premature live births.

SCHOENE, Wolfgang. "Die Bildgeschichte der christlichen Gottesgestalten in der abendlaendischen Kunst." In *Das Gottesbild im Abendland* by W. SCHOENE. Berlin: Eckart Verlag, 1959. Jews and Muslims do not picture God. Though they are also Monotheists, Christians did so until about 1800 (p. 54). Schoene attempts to write the history of Western Christian art as a history of God's image - or, rather, as the history of picturing man in his bodily likeness to God.

SCHOENER, Erich. *Das Viererschema in der antiken Humoralpathologie*, Wiesbaden: Steiner, 1964. (Sudhoffs Archiv Beihefte 4). Detailed study of the terminology used in antique humoral pathology: does not attempt any semantic interpretation.

SCHOENFELD, W. "Die Haut als Ausgang der Behandlung, Verhuetung und Erkennung fernoertlicher Leiden." *Sudhoffs Archiv* 36 (1943): 43-89.

SCHRENK, M. "Blutkulte und Blutsymbolik." In *Einfuehrung in die Geschichte der Haematologie.*, Ed. by BROVICZENY et al. 1-17. Stuttgart: 1974.

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SCHROERS, Gert. "Zur Bezeichnung fuer 'Parotitis (Epidemica)' im Deutschen." *Beitraege zur Geschichte der deutschen Sprache und Literatur* (Tuebingen) 98 (1977) 303-311. Variation of regional designations for salivary gland swellings in German.

SCHULER, R. M. *English magical and scientific poems to 1700: an annotated bibliography*. New York: Garland 1979.

SCHULTE, Regina. "Infanticide in rural Bavaria in the Nineteenth Century." In *Interest and Emotion. Essays in the Study of Family and Kinship*, ed. H. MEDICK and S. SABEAN, 77-102: Cambridge Univ. Press, 1984. Pregnant, unwed servant girls in late 19th century

Bavarian countryside deny their bodily changes when "pregnant" and subsequently dispose of the outcome of their bellies under notions of disposing "lumps of blood". The court-trials show the contrasting views of "pregnancy" between medical scientific definitions and personal perceptions. A fine analysis of mentalities and living conditions.

----. *Baeuerliche Gesichter im Blick der Naturwissenschaft im 19. Jahrhundert*. MS Deutsches Hist. Institute/German Hist. Institute, London 1984.

SCHULTE, V. "Zur Geschichte des Haendefaltens." *Theologisches Literaturblatt* 13 (1892): 591ff.

SCHUPBACH, William. *The Paradox of Rembrandt's "Anatomy of Dr. Tulp"*. *Medical History*, Supplement 2, 1982. London: Wellcome Inst. for the History of Medicine, 1982. A careful analysis of the emblematic, paradoxical meaning of Rembrandt's picture: the anatomy lesson shows man's mortality and immortality at once. The lesson on divinity is embodied in the lumps of flesh of the criminal corpse shown. Clues for this interpretation: the author's study on the symbolism of the hand. Pp. 57-65 give a collection of quotations to the "hand" from Aristotle to Riolan.

SCHUSTER-SEWC, Heinz. *Die slawischen Koerperteilbezeichnungen. Mit bes. Beruecksichtigung des Serbischen und des Polnischen. Ein Beitrag zur slawischen Bezeichnungsgeschichte*. Diss. Leipzig, 1962.

SCHWARZ, Heinrich. "The Mirror in Art." *The Art Quarterly* 15 (1952): 96-118.

SCHWARZ, Richard. "Leib und Seele in der Geistesgeschichte des Mittelalters." *Deutsche Vierteljahrsschrift fuer Literaturwissenschaften und Geistesgeschichte* 16 (1938): 293-323.

SCHWEIKLE, Gunther. "Die 'frouwe' der Minnesaenger." *Zeitschrift fuer deutsches Altertum und deutsche Literatur* 109 (1980): 91-116.

SCHWEITZER, Bernhard. *Vom Sinn der Perspektive*. Tuebingen: Niemeyer, 1953. Things drawn in perspective can be considered as objects created by the eye: as parts of a world in the grasp of the eye. Before the 14th century objects were conceived as parts before they were welded into a whole. Perspectival habits created "space" that is prior to the things within it: the whole now "jumps" into view. What makes post-medieval perspective unique is not, that it refers everything to the viewing subject, but that it changes the temporal element in perception: enables to view "all at once".

SCHWEIZER, E. "Soma." In *Theologisches Woerterbuch zum Neuen Testament*, ed. KITTEL, G., Vol. 7, 1024-1091, 1964.

SCOTT, Robert A. *The making of blind men: A study of adult socialization*. New York: Russel Sage Foundation, 1969. In modern America there is only a weak correlation between visual impairment and socially perceived blindness. To be recognized by one's milieu as "blind" and to perceive oneself as "blind" one needs first to establish a client-relationship with one or several professional bodies that are in charge of the blind. The author continued to study the hiatus between the realms studied by academic sociology (e.g., blindness) and the groups in need of public policy (those suffering from impaired sight).

SEGAL, Charles. *The Theme of the Mutilation of the Corpse in the "Iliad"*. (Mnemosyne, Bibliotheca Classica Batava, Supplementum 17) Leiden: Brill, 1971.

SÉGALEN, Martine. "Le mariage, l'amour et les femmes dans les proverbes populaires français." *Ethnologie française* 5 (1975): 119-162 and 6 (1975): 33-88.

- SEIDLER, E. "Medizin und Haematologie im ausgehenden 18. und beginnenden 19. Jahrhundert." In *Einfuehrung in die Geschichte der Haematologie*. ed. by BOROVCZENY, 44-57, Stuttgart 1974.
- SELIGMANN, K. *Der boese Blick und Verwandtes. Ein Beitrag zur Geschichte des Aberglaubens aller Zeiten und Voelker*. Berlin: Verlag Barsdorf, 1910. 2 Vols. The author was an oculist with a life-long passion: he collected reports and tidbits on the evil eye from around the world. This is his major work.
- SHABOU, Amina. "Maladies et pratiques thérapeutiques des femmes dans le Sud-Tunisien." *History and Anthropology* 2 (1985): 95-123 (Special issue: "Interpreting Illness").
- SHEILS, W.S., ed. *The Church and Healing*. Oxford: Ecclesiastical History Society, Blackwell, 1982.
- SHELP, E.E. "The experience of illness: integrating metaphors and the transcendence of illness." *Journal of Medicine and Philosophy* 9, no. 3 (1984): 253-6.
- SHEPARD, Paul. *Nature and Madness*. San Francisco: Sierra Club Books, 1982. "The earth/body analogy, the vision of nature-as-physiology, of human kinship as a kind of ecological sytem, the projection of sexual dimorphism on the non-human world--all such analogies are fundamental to healthy human consciousness" (p. 84). But, these analogies dawn only slowly on the child as it distinguishes between mother and Mother Earth acquiring symbols to retain his intuition of a common structure underlying the individual body and the world. Shepard sees history as a progressive "civic gardening" which led to a progressive "peeling back of the psyche". Civilized cultures have abandoned the ceremonies of adolscent initiation that affirm the metaphoric qualities of nature, and have reduced them to esthetic amenities. As a result the individual is out of touch with both body and world. SHEPARD calls for a historic treatment of this alienation (p. 14).
- . *Thinking animals: animals and the development of human intelligence*. New York: Viking, 1978. Shepard does not deal with body history, but attempts to lay foundations for the history of a mental menagerie through which an epoch's body comes into existence. Historically animal images and forms have been essential for the shaping of personality, identity and social consciousness. They are the unavoidable mediators which allow the child to detach itself from mother and grow into its body/earth analogy. Mind and brain are dependent on the survival of these animals. Shepard suggests a historical zoology of this mental menagerie of animal protagonists and of monsters.
- SHORTER, Edward. *A History of Women's Bodies*. New York: Pantheon 1982. Quite useful as a quarry for assorted statistics on the incidence of puerperal fevers, post-partum mortality. The fifth chapter is a compendium on abortion: methods, herbs used, statistics, techniques.
- SHOWALTER, Elaine and English. "Victorian Women and Menstruation." *Victorian Studies* 14, no. 1 (September 1970): 83-89.
- SHRYLOCK, Richard. "The History of Quantification in Medical Science." In *Quantification. A history of the meaning of measurement in the natural and social sciences*, ed. by H. WOOLF, 85-107. New York: Bobbs & Merrill 1961. Contribution to a dated but still outstanding volume. What has been studied as the "medicalization" of the body could also be presented as the quantification of the body that began, as an ideal, in the 16th century, but only after 1850 became decisive.
- SIEFERT, Helmut. "Hygiene in utopischen Entwuerfen des 16. und 17. Jahrhunderts". In

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SIEWERT, Gustav. *Der Mensch und sein Leib*. Einsiedeln, 1953.

SIGAL, Pierre-André. *L'homme et le miracle dans la France médiévale, XI-XIIe siècles*. Paris: Cerf Histoire 1985. Based on 5000 reports on miracles. Much of it clerical hagiographic propaganda. This might explain a relative underrepresentation of women beneficiaries. Most miracles are not spectacular: majority either related to sickness or to captivity. Toward the end of the period the miracle more often happens at a distance and touches more secret affliction: while in the 10th century the afflicted person must touch the thaumaturge, in the 12th century devout contemplation suffices.

SIGERIST, Henry E. *Civilization and disease*. Chicago: University of Chicago Press, 1970.

----. "Disease and music." In *Civilization and disease*, by H.E. SIGERIST, Chap.XI, 212ff. Chicago: Univ. of Chicago Press, 1970 (Orig. 1943).

----. "William Harvey's Stellung in der europaeischen Geistesgeschichte." *Archiv fuer Kulturgeschichte* 19 (1928): 158-168. (English transl.: *On the History of Medicine*, by H.E. SIGERIST, 184-192. New York: M.D. Publications, 1960.)

SIGNORINI, Italo. "Patterns of Fright: Multiple Concepts of Susto in a Nahua-Ladino Community of the Sierra de Puebla." *Ethnology* 21, no. 4 (1982): 313-323.

SINGER, Charles. *A History of Biology*. London, 1959.

----. "The confluence of humanism, anatomy and art." In *F. SAXL. A volume of memorial essays*, ed. by D. J. GORDON, pp. 261-269. London: B. Franklin, 1957.

----. "Beginnings of academic practical anatomy." In *History and Bibliography of Anatomic Illustrations*, by CHOULANT, J. L., New York, 1962.

----. *The Evolution of Anatomy: A Short History of anatomical and physiological discovery to Harvey*. New York, 1926.

SIRONI, V., et al. *Gli ex-voto del Santuario di S. Valeria a Sevegno*. Besana Brianza, 1983.

SISSA, Giulia. "Une virginité sans hymen: le corps féminin en Grèce ancienne." *Annales E.S.C.* 39, no. 6 (1984): 1119-1139.

SISTO, Pietro. "Studi di storia della medicina medievale e umanistica." *Quaderni medievali* 13 (June 1982): 238-247.

SKULTANS, Vieda. "The Symbolic Significance of Menstruation and the Menopause." *MAN N.S.* 5 (1970): 639-651.

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SOMMER, Ludwig. *Das Haar in Religion und Aberglauben der Griechen*. Diss. Muenster, 1912.

SONNTAG, Susan. *Illness as Metaphor*. New York: Farrar, Strauss & Giroux, 1978. "I want to describe, not what it is really like to emigrate to the kingdom of the ill and live there, but the positive or sentimental fantasies concocted about that situation: not real geography but stereotypes of national character . . . my subject is not physical illness itself, but the uses of illness as a figure and metaphor . . . the lucid metaphor with which (the kingdom of the ill) has been landscaped."

SOUQUES, A. "La douleur dans les livres Hippocratiques: Diagnostics rétrospectifs." *Bulletin Soc. Franç. Hist. Méd.* 31 (1937): 209-244, 279-309 and 32 (1938): 178-186 and 33 (1939): 37-48, 131-144 and 34 (1940): 53-59, 78-93. Gathering of references to pain in the Hippocratic corpus.

SPEERT, H. *Iconographia gyniatrica: A pictorial history of gynecology and obstetrics*. Philadelphia: Dam, 1973. Lavish illustrations of the gynaecologist's practice and tools throughout history.

SPELMAN, Elizabeth V. "Woman as body: ancient and contemporary views." *Feminist Studies* 8, no. 1 (Spring 1982): 109-131.

SPIERENBURG, Pieter. *The spectacle of suffering. Execution and the evolution of repression: from a pre-industrial metropolis to the European experience*. Cambridge Univ. Press. 1984. Punishment in the 16th century consisted in the public, ostentatious infliction of pain or of mutilation. The torture by the method used and the body part affected was meant to project social symbolism unto the flesh. This use of the body as a screen on which the state demonstrates its ideology recedes in the XVII century; slower in France than elsewhere.

SPICKER, Stuart F., Ed. *Organism, Medicine and Metaphysics: Essays in Honour of Hans Jonas on his 75th Birthday 1978*. Philosophy and Medicine, Vol. 7. Dordrecht, 1978. Starting with a good bibliography of JONAS, this commemorative volume contains contributions to further the discussion that he opened in biology: on the distinct tasks that should be assigned to the phenomenology of the body and to the analytic treatment of the mind/body problem.

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STAEHLIN, Carlos Maria. *Apariciones*. Madrid: Razón y Fe, 1956.

STAROBINSKI, JEAN. "The Inside and the Outside." *Hudson Review* 28 (1975): 333-351. Deals with ancient texts that treat the opposition between lips and heart, outside and inside: concealing in the heart was made possible by the reality of a visceral 'Inside' where breath can be trapped. Inside comes about at the moment a form asserts itself by setting its own boundaries.

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STEPHENS, T. A. and BONSER, Wilfrid. *Proverb Literature: A Bibliography of Works relating to Proverbs*. London: Glaisher, 1930. Pp. 439-442 indicates 35 collections of medical adagia and hygienic proverbs.

STEPHENS, William N. "A cross-cultural study of modesty." *Behavior Science Notes* 7 (1972): 1-29.

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STORM, Penny. "The umbilical cord, man's first clothing." *Dress: The Annual Journal of the Costume Society of America* 8 (1982): 2-9.

STRAUS, Erwin. "Die aufrechte Haltung: eine anthropologische Studie." *Monatschrift fuer Psychiatrie und Neurologie* (Basel/New York: S. Karger) 117 (1949): 4-6.

----. *Phenomenological Psychology*. New York: Basic Books, 1966.

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TAYLOR, F. K. *The Concepts of illness, disease and morbus*. Cambridge: Univ. Press, 1979.

TEGNAEUS, Harry. *Blood-Brothers: an ethno-sociological study of the institutions of blood-brotherhood with special reference to Africa*. The Ethnographic Museum of Sweden. Publication Series No. 10, Stockholm 1952. Notice particularly the bibliography, pp. 167-178.

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----. , YOUNG, R.M., Eds. *Changing Perspectives in the History of Science*. London, 1973.

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- TEMKIN, Oswei. *Galenism: Rise and Decline of a Medical Philosophy*. Ithaca, London: Cornell Univ. Press, 1973. Considers "Galenism" as a permanent intellectual phenomenon in Western history. Places it next to Platonism and Aristotelism. Unlike in these, a practical focus was central to Galenism, which gave profound popular roots to its set of more-or-less cogently connected principles, beliefs and facts.
- . "Studien zum 'Sinn-Begriff' in der Medizin". *Kyklos* II (1929): 21-105.
- . "Metaphors of Human Biology." In *Science and civilization*, ed. by Robert STAUFFER, 169-196. Madison: Univ. of Wisconsin Press, 1949.
- . "Nutrition from Classical Antiquity to the Baroque." In *Human Nutrition Historic and Scientific*, 78-97. New York: International Univ. Press, (1960).
- . "The dependence of medicine upon basic scientific thought." In *The historical development of physiological Thought: Symposium at the State Univ. of New York Downstate Medical Center*, ed. by Chandler Mc.C. BROOKS and CRANFIELD, P., New York: Hafner, 1959.
- . *The double face of Janus and other essays on the history of medicine*. Baltimore: Johns Hopkins, 1971.
- . *The Falling Sickness: A History of Epilepsy from the Greeks to the Beginnings of Modern Neurology*. Revised Edition. Baltimore: John Hopkins, 1971 (Orig. 1945).
- . "The Historiography of Ideas in Medicine." In *Modern Methods in the History of Medicine*, ed. by Edwin CLARKE, 1-21. London, 1971.
- TENGERS, J. "Les pratiques anticonceptionnelles dans le mariage au XIXe et XXe siècles: problèmes humains et attitudes religieuses." *Revue belge de philologie et d'histoire* 49, no. 2 (1971): 403-481. The article is documented with a large number of lengthy quotes from Church documents--many in Latin--which speak in great detail about contraception and the Churches' opinion about the body.
- TERMER, Franz. "Die Kenntnis vom Uterus bei den Maya und anderen Voelkern in Mesoamerika." *Ethnos* 24, Nos. 3-4 (1959): 177-201.
- THEVEZ, Michel. *The painted Body*. New York: Skira/Rizzoli, 1984.
- THÉREL, Marie-Louise. *Les symboles de l'Ecclesia dans la création iconographique de l'art chrétien du IIIe au VIe siècle*. Roma: Ed. Storia e Letteratura, 1973. Iconography of the Church--mostly as a woman in early Christianity.
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- THISSEN, R. *Die Entwicklung der Terminologie auf dem Gebiet der Sozialhygiene und Sozialmedizin im deutschen Sprachgebiet bis 1930*. Koeln, Opladen: Westdeutscher Verl., 1969. The development of German terminology in the area of public health until 1930.
- THOMAE, Karl. *Das Herz: Eine Monographie in sechs Einzeldarstellungen*. K. Thomae G.M.B.H., Biberach. Six volumes each of 36 pages: published by a pharmaceutical family corporation; the common theme is the heart: as represented in one or another medium used in folk culture.

- THOMALLA. Die "femme fragile." Ein literarischer Frauentypus der Jahrhundertwende, Duesseldorf: Bertelsmann, 1972. What Mario PRAZ and others have done for the study of the literary type of the "femme fatale" the author wants to do for its counterpoint, which-- though so far unnamed--he believes to have been of equal importance during the closing decade of the 19th century. He focuses on the female figure who seduced through her fragility in literature and in painting from Germany, France and Italy.
- THOMAS, Gail and STROUD, Joanne ed. *Images of the Untouched*. Dallas: Spring Publ. 1982.
- THOMAS, Keith. *Religion and the Decline of Magic*, London, New York, 1971.
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- THOMPSON, D'Arcy Wentworth. *On Growth and Form*. Cambridge: Cambridge Univ. Press, 1971.
- THORNTON, J.L. and REEVES, C. *Medical Book Illustrations: a short History*. New York: Oleander Press and Cambridge, England: 1984.
- THUILLIER, Guy. "Pour une histoire de l'hygiène corporelle: Un exemple régional: le Nivernais." *Revue d'Histoire Économique et Sociale* 46,2 (1968): 232-253.
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- . *El Ombligo como centro cósmico*. Fondo de Cultura Económica, México 1981.
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- . *Studien ueber den Ausdruck in der Kunst: Zwei Gebaerden mit dem Zeigefinger*. Helsingfors, 1913. (Acta Societatis Scientiarum Fennicae vol. 43).
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book deals with the incorporation of fear in the perception of landscape. For instance, Chapter 13 (pp. 175-186) on the use of human bodies, humiliated, tortured or dead to create foci of horror which also change with time. The pillory, unlike the stocks, became monumental; gallows define the perception of geographic features.

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----. *Umwelt und Innenwelt der Tiere*. Berlin, 1909.

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URBACH. "Die Heimsuchung Mariae, ein Tafelbild des Meisters MS. Beitrage zur mittelalterlichen Entwicklungsgeschichte des Heimsuchungsthemas." In *Acta Historiae Artium* 10 (1964) 69-123 and 229-320. The mutual embrace between Mary, in her early pregnancy and her cousin Elizabeth, much older and in the second half of her pregnancy, is an iconographic motif over many centuries.

UTLEY, Frances Lee. *The crooked Rib. An Analytical Index to the Argument about Women in the English and Scot Literature to the End of the Year 1568*. New York: Octagon Books, 1970. After a closely reasoned historical introduction which explains the classification used in arranging the Index follows a surprising amount and variety of quotations.

UYTTERBROUCK, A. "Séquestration ou retraite volontaire? Quelques réflexions à propos de l'hébergement des lépreux à la léproserie de Terbank-les-Louvain." In *Mélanges offerts à G. Jacquemyns, Édition de l'Institut de Sociol.*, 615-632. Bruxelles: Université Libre de Bruxelles, 1968.

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- VAN DEN BERG, Jan Hendrick. *Divided existence and complex society: a historical approach*. Pittsburgh: Duquesne Univ. Press, New York: Humanities Press, 1974.
- . *Medical power and medical ethics*. New York: Norton, 1978.
- . *Things: four metabletic reflections*. Pittsburgh: Duquesne Univ. Press, 1970.
- . "The Human Body and the Significance of Human Movement: A Phenomenological Study." *Philosophy and Phenomenological Research* 13 (1952).
- . *The Changing Nature of Man, Introduction to a Historical Psychology*. New York: Delta Publ. 1964.
- . *Het menselijk lichaam: Een metabletisch onderzoek*. 2 Vol.
- VAN BAVEL, T. "L'Humanité du Christ comme *lac parvulorum* et comme vie dans la spiritualité de Saint Augustin." *Augustiana* 7 (1957): 245-284.
- VAN GULIK, Robert. *La vie sexuelle dans la Chine ancienne*. Transl. by ÉVRARD, L. Paris: Gallimard, 1971. Written by a Dutch diplomat, collector and somewhat romantic amateur, the book remains an invaluable source to an attitude towards pleasure and the body that, by its contrast, throws light on the otherness of the West.
- VAN LIERE, Eldon H. "Solutions and Dissolutions: The Bather in 19th-Century French painting." *Arts Magazine* 54 (1980): 104-114.
- VAUCHEZ, André. "Les stigmates de Saint François et leurs détracteurs dans les derniers siècles du moyen âge." *Mélanges d'Archéologie et d'Histoire*. École Française de Rome 80, no. 2 (1968): 595-625. Two years before his death, while praying on Mount Alverna, the wounds on hand, feet and side of which Christ is represented on the cross, appeared on the body of Francis of Assisi. This is the first instance of "stigmatisation", soon to be followed by several hundred other cases. The article by Vauchez is doubly valuable: it introduces to the literature and examines the negative opinion about this "miracle" which was voiced during the thirteenth century, notwithstanding papal recognition of its authenticity.
- VEGETTI, Mario. "Metafora politica e immagine del corpo nella medicina greca." In *Tra Edipo e Euclide: Forme del Sapere Antico*, by M. VEGETTI, Milano: Il Saggiatore, 1983: pp. 41-59. A collection of previously published essays on stylistic changes in Greek thought; especially pp. 41-70 on changes in the metaphorical correspondence of body and society.
- . and MANULI, Paola. *Cuore, Sangue e Cervello: biologia e antropologia nel pensiero antico*. Milano, 1977. With growing oligarchy in the Greek polis, an encephalocentric (brain centered) view of the body tended to replace the cardio-centric image. An analysis of body perception as a mirror of political thought and constellation.
- VEITH, Ilza. *Hysteria: The History of a Disease*. Chicago, 1965. The medical and social history of hysteria up to Freud.

- VELTER, André and LAMOTHE, Marie José. *Les outils du corps*. Paris: Hier et Demain, 1978.
- VENOT, Bernard. *L'écorché. Exposition*. Rouen 1975/76. Ed. Musée des Beaux-Arts de Rouen, 1977. Catalogue to an exposition of art works representing the skinned human figure: of the live criminal, of the teaching model, or in contemporary (sometimes abstract) art. Besides the descriptive catalogue and the illustrations a lexicon on French terms (pp. 23-37) and the bibliography (pp. 113-118) are unusual.
- VERDEN-ZOELLER, Gerda. *Der imaginaere Raum: Fuenf Modi der Welterfahrung als Voraussetzung menschlicher Theoriebildung, diskutiert am Aufbau der sensomotorischen Komponenten eines blindgeborenen, cerebralbewegungsgestorten, epileptischen schwerbehinderten siebenjährigen Mädchens*. Diss. Phil. Salzburg, 1979.
- VERDIER, Yvonne. *Façons de dire, façons de faire: La laveuse, la couturière, la cuisinière*. Paris: Gallimard 1979. This book is the result of ten years observation by three French anthropologists in the village of Minot in Central France. It sets new standards for historically oriented social anthropology. Three women, each with a special ritual charge occupy center stage: the "washerwoman" in charge of deliveries and the last cleansing of the dead; the seamstress in charge of erotic initiation, and the cook, responsible for the wherewithals of successful marriage. By a discriminating use of oral history Verdier reconstructs the symbolic cosmos of Minot in the early 20th century. Against this now fading mental background the actions, habits, references and interpretations of the three women conjure up a female body that mirrors time and space in the village.
- VICKERS, Brian "Analogy versus Identity: the rejection of occult symbolism 1580-1680." In *Occult and Scientific mentalities in the Renaissance*, ed. by B. VICKERS, 95-164. Cambridge: Univ. Press, 1984. Follows the debate in England relative to the rejection of metaphorical language in science. The criticism levelled at PARACELUSUS illustrates the previous inability to speak about the body without reference to the macrocosm.
- VIGARELLO, Georges. *Le propre et le sale: L'hygiène du corps depuis le Moyen Âge*. Paris: Le Seuil, 1985. The first monography that deals directly with the correspondence in the change of body-perceptions and social cleanliness in France since the Middle Ages. The Middle Age bath that had served relaxation and pleasure rather than hygiene is perceived as a serious threat for the open-pored baroque body whose interior is in constant flux and upheaval. Dry methods are first used to extend the message of cleanliness from the face or hands to a suggestion about the body: frequently changed white linens must show from beneath clothes. Particularly strong on 17th & 18th century documentation.
- . Georges (interviewer). "Histoires des corps: entretien avec Michel de CERTEAU." *Esprit* (France) 2 (1982): 179-190.
- . *Le corps redressé: Histoire d'un pouvoir pédagogique*. Paris: Delarge Edit., 1978. Three stages of the public and normative perception of the body are reflected in the techniques used to shape posture. During the early 18th century aristocratic adornment and courtly skills (dance, fencing) called for spectacular posturing, representing status, and for the silencing of emotional expression. By 1750 a new concern with the "population" leads to attempts at improving it organically. The bourgeoisie exacts from its members a body that is disciplined for efficient work and a posture that signals self-control. Posture becomes less a sign of status and more a proclamation of the body's usefulness. During the 20th century pedagogical techniques deal with the body as meeting place between the unconscious it expresses and outside demands that repress it. Techniques ought to open the body in all its aspects to conscious awareness and free availability to the self. The body becomes a territory that must be explored, visualized, and worked on by each one.

- VIGNE, Louise. *The five senses: Studies in a literary tradition*. Lund: Liber Laromedel 1975. Sight, hearing, smell, taste and touch: that the senses should be enumerated in this way is not "self-evident". Both the choice and their order of enumeration is studied as an "artificial series of natural elements". When was this arrangement first used? To what purpose? In which literary genre? A thorough study of the tradition and its historiography so far.
- VILLETTE, J. *L'Ange dans l'Art d'Occident du XIIe au XVIe siècles*, Paris: Laurens 1940. During the early Middle Ages, angels were shown mostly as adolescent males; during the eleventh and twelfth century the female traits became more prominent, even when the angel was shown as a warrior. Only then the neutral figure took over, and the childlike angel appeared.
- VINATY, Tommaso. "Sant'Alberto Magno, Embriologo e Ginecologo." *Angelicum* 58 (1981): 151-179. Selection and commentary of the major embryological and gynaecological texts in the writing of Albert the Great.
- VLAHOS, Olivia. *Body, the ultimate symbol*. New York: Lippincott, 1979.
- VODA, Ann M., DINNERSSTEIN, Myra, O'DONNELL, Shirley R., Eds. *Changing Perspectives on Menopause*. Texas: Austin, 1983.
- VOGT, Helmut. *Das Bild des Kranken: Die Darstellung aeusserer Veraenderungen durch innere Leiden und ihre Heilsmassnahmen von der Renaissance bis zu unserer Zeit*. Muenchen: Lehmann's Verlag, 1960. A collection of some 500 post-Renaissance pictures of sick persons. The commentary interprets the changing perception of body expression through suffering.
- . *Medizinische Karikaturen von 1800 bis zur Gegenwart*. Muenchen: J.F. Lehmann.
- VOVELLE, Michel. *L'ex-voto en Provence: Le miracle et le quotidien*.
- WAGNER, Gustav and MUELLER, Wolfgang, J. *Dermatologie in der Kunst*. Biberach a.d. Riss: Edit. Basotherm, 1970. Technically outstanding collaboration of a dermatologist and an art historian, published by a pharmaceutical concern. The representation of skin diseases, in ten chapters dealing successively with periods of European painting.
- WAGNER, W.L. "Anthropomorphe Bilder fuer Gelaendebezeichnungen, vornehmlich in den iberamerikanischen Sprachen." In *Homenaje a Rodolfo ORTIZ*, Santiago de Chile, 1955.
- WALKER, Warren S. "Lost Liquor Lore: The Blue Flame of Intemperance." *Journal of Popular Culture* 16, 2 (1982), 17-25. Since the seventeenth century tales about the spontaneous combustion of bodies have circulated. They became part of the 19th century temperance movement.
- WALZER, Richard. *Galen on Jews and Christians*. London: Oxford Univ. Press, 1949.
- WARD, Benedicta. *Miracles and the Medieval Mind. Theory, Record and Event, 1000-1215*. Univ. of Pennsylvania Press, 1982. Outside of modern society it would be difficult to discover a culture, in which miracles are not part of reality. However, the dividing line between the marvellous and the miraculous shifts, and with it changes both the popular perception and the learned concept of the miracle. Ward attempts a history of attitudes (theoretical, but also emotional) towards the miracle, which underwent profound changes

between the 11th and 14th centuries. Since miracles are overwhelmingly related to the body, a transformation of thought and perception of the body is reflected in their history.

WASSERSTEIN, Abraham. "Normal and abnormal gestation periods in humans: a survey of ancient opinion (Greek, Roman and Rabbinic)." In *Proceedings of the Second International Symposium on Medicine in Bible and Talmud*. Jerusalem, Dec. 1984. Leiden: Brill 1985 (special issue of *KOROTH*, vol. 9, no. 1-2 (Fall 1985).

WATSON, Gilbert. *Theriac and Mithridatum: A Study in Therapeutics*. London, 1966.

WAYMAN, A. "The human body as microcosm in India, Greek cosmology, and Sixteenth-Century Europe," *History of Religions* 22, no. 2 (1982): 172-190.

WEIMANN, Karl Heinz. "Paracelsus und der deutsche Wortschatz." In *Deutsche Wortforschung in europaeischen Bezuegen*, Giessen 1963, Vol. 2, pp. 359-408. The vernacular writings of Paracelsus contributed many words--and, implicitly, views--to the German language.

WEINAND, Heinz Gerd. *Traenen: Untersuchungen ueber das Weinen in der deutschen Sprache und Literatur des Mittelalters*. Bonn: Bouvier, 1958. (Abh. z. Kunst-, Musik-, und Literaturwissenschaft 5). Not the private emotion but the social symbolism and function of tears during the German Middle Ages. Pp. 15-19 previous research on the expression of grief, heartbreak and suffering is surveyed. The author concentrates specifically on the shedding of tears.

WEINBERG, Kurt. "Zum Wandel des Sinnbezirkes von "Herz" und "Instinkt" unter dem Einfluss Descartes". *Archiv fuer das Studium der neueren Sprachen und Literaturen* 118, an. 203 (1967) 1-31.

WEINDLER, Fritz. *Geschichte der gynaekologisch-anatomischen Abbildungen*. Dresden, 1908. Still valuable history of gynecological book illustrations.

WEINER, Annette. "Reproduction. A Replacement of Reciprocity." *American Ethnologist* 7, no. 1 (1980): 71-85.

WEISGERBER, Leo. "Adjektivische und verbale Auffassung der Gesichtsempfindungen." *Woerter und Sachen* 12 Heidelberg (1929): 197-226. Detailed analysis of a functional shift in German from verb to adjective in terms referring to visual experience.

----. "Der Geruchssinn in unseren Sprachen." *Indogermanische Forschungen* 46 (1928): 121-150. A seminal article on the methodology by which semantic fields and the shape of experience can be related.

WEISS, Sandra. "The language of touch: a resource to body image." *Issues in Mental Health Nursing* 1 (Summer, 1978): 17-29.

WEISSER, C. *Studien zum mittelalterlichen Krankheitslunar: Ein Beitrag zur Geschichte der laienastrologischen Fachprosa*. Hannover: Pattersen Horst Wellm., 1982. (Wuerzburger Medizinhistorische Forschungen 21.)

WEIZSAECKER, Viktor von. *Arzt und Kranker*. Stuttgart: Koehler, 1949.

----. *Der Gestaltkreis: Theorie der Einheit von Wahrnehmen und Bewegen*. Stuttgart: Thieme, 1968.

----. "Krankheitsgeschichte." In *Arzt und Kranker*, Bd. 1, 120-148. Stuttgart, 1949.

- WENTZEL, H. "Die ikonographischen Voraussetzungen der Christus-Johannes-Gruppe und das Sponsus-Sponsa Bild des Hohen Liedes. In *Heilige Kunst*. Festgabe des Kunstvereines zur Hundertjahrfeier 1852-1952, 7-21. Stuttgart 1952.
- WENZEL, Siegfried. *The sin of sloth: "acedia" in medieval thought and literature*. Chapel Hill: Univ. of North Carolina Press 1960. The bodily expression of sloth throughout the ages can be read from the iconography of sloth, depression, despondency.
- WERNER, Reinhold. "Stehen, Sitzen, Liegen. Versuch ueber den Koerper zwischen Stillstand und Gebaerde." In KAMPER, D., WULF, Ch. *Der Andere Koerper*. Berlin: Verl. Mensch und Leben, ed., 1984.
- WETHERBEE, ed. *The Cosmographia of Bernardus Silvestris. A translation with introduction and notes*. New York: Columbia Univ. Press, 1973. Introduction contains valuable references to Body as Microcosm.
- WHALEY, Joachim, ed. *Mirrors of Mortality: Studies in the Social History of Death*, New York: St. Martin's Press, 1981.
- WICKERSHEIMER, M. "Figures médico-astrologiques des neuvième dixième et onzième siècles." In *Transactions of the 17th Int. medical Congress sect. 23 History of Med.* London, 1913.
- WIGHTMAN, William P.D. "Myth and Method in 17th-Century Biological Thought." *Journal of the History of Biology* 2, no. 2 (1969): 321-336.
- WILBUSH, Joel. "La Ménopause: the Birth of a Syndrome." *Maturitas* 1, 3 (1979): 145-151.
- WILSON, Stephen ed. *Saints and their cult. Studies in Religious sociology, folklore and history*. Cambridge Univ. Press, 1984. A collection of ten essays, overwhelmingly translations from French, which complement BROWN (1975 & 1981), GUTH (1970) and BEISSEL (1977).
- WINSLOW, Deborah. "Rituals of First Menstruation in Sri Lanka." *MAN N.S.* 15 (1980): 603-625.
- WISWE, Hans. *Kulturgeschichte der Kochkunst: Kochbuecher und Rezepte aus zwei Jahrtausenden und einem lexikalischen Anhang zur Fachsprache von Eva Hepp*. Muenchen, 1970. A large amount of information on epoch- and tradition-specific body lore is hidden in cookbooks. This is a well-researched introduction to the social history of recipes and their collections.
- WITKOWSKI, G.-J. *Les seins dans l'histoire*. Paris, 1903.
- . *Les seins à l'église*. Paris: Edit. A. Maloine. The author, a Polish gynecologist from Paris, published several volumes stuffed with odds and ends from art history, folklore and theology referring to birth rituals, breastmilk, denudation of the nipples, etc. These are mainly of interest as a sample of the late 19th century collector's mentality..
- WITKOWSKI, Stanley R. and BROWN, Cecil H. "Climate, Clothing and Body-Part Nomenclature." *Ethnology* 24, Nr. 3 (1985), 197-214.
- WOESTELAND, Evelyn. "Le corps féminin dans l'oeuvre de FLAUBERT." Univ. of Massachusetts 1983. Diss. Abstr. Int., 1984, 44/10: 3081-A DA 840 1114.
- WOLF, Joern Henning, HABRICH, Christa, ed. *Aussatz, Lepra, Hansen-Krankheit: Ein*

Menschheitsproblem im Wandel. Ausstellung im deutschen Museum in Muenchen, 1982/83. (Deutsches Medizinhistorisches Museum Heft 4). Catalogue of an exposition on Hansen's disease and the cultural perception of the leper.

----. *Der Begriff "Organ" in der Medizin. Grundzuege der Geschichte seiner Entwicklung*. Muenchen: Fritsch, 1971.

WOLF-HEIDEGGER, G. and CETTO, A. M. *Die Anatomische Sektion in bildlicher Darstellung*. Basel: New York: Karger, 1976. After an introduction to the history of anatomy (pp. 1-98), furnished with excellent bibliography (pp. 99-119) follows a descriptive documented catalogue (pp. 121-392) of each of the 355 reproductions at the end of this volume.

WOLFSON, Harry A. "The internal senses in Latin, Arabic, and Hebrew Philosophical Texts." *Harvard Theological Review* 28 (April 1935): 69-133. "Internal senses" complement the body's sense organs. Aristotle launched the ideas taken up by Augustin, Gregory the Great, Erigena. These "post-sensational" faculties play an important role in Arabic and Hebrew texts. Thorough philological summary of the various terminologies and classifications with emphasis on Judeo-Arabic schools.

WOMEN AND FOLKLORE. *A Bibliographic Survey*. Compiled by de CARO, Francis A., London: Westport, 1983.

WOOD, Charles J. "The Doctor's dilemma: sin, salvation and the menstrual cycle in medieval thought." *Speculum* 56, no. 4 (October, 1981): 710-722.

WYSS, K. *Die Milch im Kultus der Griechen und Roemer*. Giessen, 1914. (Religionsgeschichtliche Versuche und Vorarbeiten XV, 2).

ZAHLTEN, Johannes. *Creatio mundi: Darstellung der sechs Schoepfungstage und naturwissenschaftliches Weltbild im Mittelalter*. Stuttgart: Klett-Cotta, 1979. (Stuttgarter Beitrage zur Geschichte und Politik 13). The iconography of Genesis with emphasis on the relationship between pictorial representation and contemporary literary sources. Explores the correspondences and discrepancies between written and figurative representation. Attempts to make the result of this comparison fruitful on the analysis of the same period's scientific texts.

ZANER, Richard M.. "The Alternating Reed: Embodiment as Problematic Unity." In *Theology and the Body: Conference on Theology and Body*, 53-71. Emory Univ. 1973 ed. by FENTON, John Y., Philadelphia: 1974.

----. *The Context of Self: A Phenomenological Inquiry Using Medicine as a Clue*. Ohio: Univ. Press, Athens, 1981. Currently this book might be the best introduction to the twentieth century development of phenomenological studies of the body.

ZAPPERT, Georg. "Ueber den Ausdruck des geistigen Schmerzes im Mittelalter: Ein Beitrag zur Geschichte der Foerderungsmomente des Ruehrenden im Romantischen: Gelesen in den Sitzungen der Kaiserlichen Akademie der Wissenschaften am XVI. und XXVIII. April MDCCCLII." In *Denkschriften der Kaiserlichen Akademie der Wissenschaften, philosophisch-historische Classe*, Bd. 5.

ZGLINICKI, Friedrich von. *Geburt: Eine Kulturgeschichte in Bildern*. Braunschweig, 1983. A compendious collection of illustrations to the theme of birth.

----. *Kallipigos & Aeskulap: das Klistier in der Geschichte der Medizin, Kunst und Literatur*. Baden-Baden: Verlag fuer angewandte Wissenschaften, 1965.

ZIJDERVELD, Anton. "The Sociology of Humour and Laughter." *Current Sociology* 13, no. 3 (1983), 1-101. Annotated bibliography of 225 items is included in this article, pp. 61-101, see especially sec. IV, nos. 82-95 "History and Literature".

ZIMMERMANN, Albert, ed. *Der Begriff der Repraesentatio im Mittelalter: Stellvertretung, Symbol, Zeichen, Bild*. Berlin, 1971.

ZIMMERMANN, Gerd. *Ordensleben und Lebensstand: die "cura corporis" in den Ordensvorschriften des abendlaendischen Hochmittelalters*. Muenster: Aschendorf'sche Verlagsb. 1973.

ZOLA, Irving K. "Pathways to the Doctor - From Person to Patient." *Social Science and Medicine* 7 (1973): 677-689. Interviews with patients in the Massachusetts General Hospital as to their body-perception and reasons for consulting medical help. Great differences as to ethnic origin: the Irish complain mostly about eyes, ears, noses, head, whilst there are no noticeable preferences given by Italian-American groups. It becomes clear that the pathway to the doctor is shaped and channeled through the cultural perception of one's body.

----. "Culture and symptoms--an analysis of patient's presenting complaints." *American Sociological Review* 31 (1966): 615-630. Surveys the literature which shows how socio-cultural background may lead to different perception, definitions and responses to essentially the same "biological" process.

TOPICAL INDEX

abortion

DOELGER (Antiquity)
DEVEREUX (encyclopedic)
DICKISON (Antiquity)
FISCHER, H. (legal medicine 15-18th c.)
HONNINGS (penitential books)
McLAREN, 1984 (England 16-18th c.)
SHORTER (techniques)
NARDI (Antiquity)

ADAM & EVE

ZAHLTEN
TRAPP
KIRCHNER

afterbirth

TIBON, 1981
DAVIDSON (placenta, rituals)
McDANIEL (magical use, ancient medicine)

age, aging

BARTH (iconography 19-20th c.)
EDSMAN (fire and rejuvenation, Antiquity)
FARGE, 1982 (manuals for health, 18th c.)
KOTY (old, treatment, anthropology)
CHARRAUD (popular, 19th c.)
GRUMAN (med. ideas about prolongevity)

ALBERTUS MAGNUS

VINATY (gestation: philological)
DELORME (scolastic embryology)
DEMAITRE-TRAVILL (embryology)
BRANDL (sexual ethics)
JACQUART & THOMASSET (sexual ethics)
JEAY (on women)

alchemy

ALLEN & HUBBS (women's body)

AMBROSIUS

RINNA (corpus mysticum)

amniotic water

ONGARO (history)

amulet

HILDBURGH, 1955 (hand, Spain)
 HILDBURGH, 1951 (context lactation)
 KRISS-RETTENBECK, 1953 (fig)
 HANSMANN & KRISS-RETTENBECK
 DEONNA, 1917 (shell as pudenda)

anamnesis (clinical history)

LAIN ENTRALGO, 1950 (history of)
 WEIZSAECKER, 1949
 RIESE, W. (epistemology)

anatomical autopsy

WOLFF-HEIDEGGER (history & bibliography of illustration)
 Singer, 1926 (short history)
 SINGER, 1962 (origins)
 FISCHER-HOMBERGER, 1983 (legal)
 O'MALLEY (Leonardo's drawings)
 LINEBAUGH (England 19th c.)
 KUDLIEN (Antiquity)
 FUSCO (artists' use of anatomy, Leonardo)
 BYLEBYL (Harvey)
 ACKERKNECHT, 1971 (early -----)
 ALSTON (clinical attitude MA)
 COPEMAN (evolution England, 16th c.)
 FALLER (the art of --- from GALEN to modern times)
 HUPPERTZ (German univ. education 18th c.)

anat. concepts

WEINDLER (gynaecol. illustr.)
 SPEERT (gynaecol. illustr. hist.)
 POUCHELLE, 1976, 1983 (14th c. France)
 LIDEN (animals, terminology)
 JORDANOVA, 1985 (obstetrical atlas)
 HYRTL (old German terminology)
 HERRLINGER, 1951/3 (earliest embryolog. illust.)
 HERRLINGER, 1967 (illustr., until 1600)
 GOLDSCHMID (history and bibliog. of anat. illustr.)
 CORNER (transmission of texts, early MA)

CHOULANT (bibl. of illustr.)
 CALLOT (organism, France, 16th c.)
 BENEDEK (gender, MA and Renaissance)
 RADTKE (female genitals until VESALIUS)
 ANNALI DI MEDICINA (iconography)
 ARTELT, 1958 (iconography 16-17th c.)
 CAVANAGH, (VESALIUS, landscape and anatomy)
 COLE, F.J. (comparative ---)
 GLOOR (18th c. German pictorial representation)
 HERRLINGER, 1951/3 (iconography)
 HERRLINGER, 1970 (illustr. from antiquity to 1600)
 HOFER (Italy, iconography 1600-1626)
 LAQUEUR, 1986 (gender-anatomy hist. 16-19th c.)
 MANN, G., 1964 (illustr. 18th c. Germany)
 MAYOR (anatomy in art, Antiquity-19th c.)
 MURDOCH, J. (Antiquity and MA, illustr.)
 PREMUDA (history of illustr., Antiquity to 19th c.)
 SCHIEBINGER, 1986 (female skeleton, 19th c.)
 SCHUPBACH (iconography REMBRANDT)
 SINGER, Ch., 1957 (illustr. humanism)
 THORNTON-REEVES (illustr. med. books)

anatomical models

BOSCHUNG (hysteroplasmata, "phantom")
 BOSCHUNG & STOIBER
 ARMOROLI (Italian)
 JORDANOVA, 1980, 1984 (female, 18th c.)

androgyn

BRISSON (bisexuality, Greece)
 GUICCIARDI (hermaphrodite, 18th c.)
 BAZIN (bibliography)
 DELCOURT, 1958, 1966 (classical Antiquity)
 MEEKS (early Christianity)

angel

MOELK (metaphor for women)
 SCHIPPERGES (HILDEGARD v. BINGEN)
 MILNER, 1976 (metaphor for women)
 BEHLING (sculpture, 11th c.)
 VILLETTE (art, 12-16th c.)

animals

LIDEN (animals, anat. terms)
 DARNTON (18th c. France)
 MAJER (comparison with humans, Greek lit.)
 BUYTENDIJK (comparison with humans, physiol.)

CANGUILHEM, 1960 (Darwinian psychology, comparison with humans)
 DIERAUER (Antiquity, comparison with humans)
 BALAN (comparative anatomy, 19th c.)
 SHEPARD, 1978

anorexia, see *fasting*

anthologies

WHALEY (soc. hist. of death)
 TEICH-YOUNG (hist. of science)
 SPICKER, 1978 (Phil. of Med.)
 SHEILS (Church & healing)
 ROTHSCUH (disease concepts)
 POLHEMUS, 1975 (medium of expression)
 POLHEMUS, 1978 (social aspects body)
 IMHOF, 1979
 IMHOF, 1983 (Leib, Leben)
 IMHOF, 1983
 BLACKING (anthropology)
 LANDY
 ARDENER, 1978
 ARDENER, 1982 (women, perception of women, anthropology)
 CVITANOVIC (idea of body, Spanish lit.)

anthropological medicine

WEIZSAECKER, 1949 & 1968
 SCHIPPERGES/SEIDLER/UNSCHULD
 ROESSLER (disease, history)
 POPITZ (symbolism of body in ----)
 PLESSNER
 MAGIN
 HARTMANN, 1973
 GEBSATTEL
 FRANKL
 BUYTENDIJK, 1967
 JACOB (19th c.)

anthropophagy

GRABNER, 1961 (therapeutic.)
 GRABNER, 1964 (therapeutic)
 CREMENE & ZEMMAL (vampire, Romanic)

apotrophy

HOFFMAN, G. (MA)
 HANSMANN & KRISS-RETTENBECK, 1966 (folk beliefs)
 HAUSCHILD, 1984 (gender symbolism)

apparitions, see *visions*

architecture

ANDRAE (Ionian column)
DORFLES (interior-exterior)
JACOBS (phenomenology)
CHOAY (Ital. Ren. architecture & body)
FLASCHE (body as temple)

ARISTOPHANES

HANDLEY (vocabulary: heart)

ARISTOTELES

SCHILLING (mesotes)
OTT (conception, cheese paradigm)
JEAY
HOROWITZ (biology)
BLACKMAN ("Aristotle's works", 16-19th c.)

art

BUGNER (the Black in Western art)
BAXANDALL (iconography Renaissance)
CABANES (AESCULAPE)
CLARK (nude in painting)
MacKINNEY (med. illustr. MA)
MAYOR (---- of anatomy)
PREMUDA (---- of anatomical representation)
SINGER, Ch., 1957 (anatomy in ----)
THORNTON & REEVES (med. book illustr.)
VENOT (the skinned in ----)
WAGNER-MUELLER (skin treatment in ----)

asceticism

BAMBERG, 1971 (early monasticism)
ROUSSELLE, 1983 (2nd-4th c.)
EISLER (iconography)

ASCLEPIUS

EDELSTEIN, 1945

astrology v. microcosmos

WEISSER (in medieval therapy)
MacDONALD (use in diagnosis)
WICKERSHEIMER (med. figures, 8-11th c.)

LEMAY, 1980 (medieval, medical-sexuality)
 RICHTER, 1954
 GIVRY, de (ideas, 16-17th c.)
 SAINTYVES, P. (popular, France)

AUGUSTINE

MARROU
 HOFMANN
 GRABOWSKI (mystical body)
 van BAVEL (lac parvulorum)
 MILES (body)
 PEZA (heart, "cor")

back

PISANI, 1954 (vocabulary: German & Italian)

beard

PLATELLE (11-12th c.)

BECKETT, Samuel

EHRARD

belly (koilia) v. *guts*

BERNARD of Clairvaux

LECLERCQ, 1958 (Marian devotion)

bibliographies

women & folklore
 SCHMITT (gesture)
 GOLDSCHMITT (pathological illustr.)
 GAY, 1871 (women, love & marriage)
 GOTTSCHALK (proverbs)
 STEPHENS-BONSER (proverbs)
 ROUSSEAU (med. & lit.)
 LAPLANTINE (French popular med.)
 POESCHL (imagery, Antiquity)
 GRAF (proportion, architecture, art, nature)
 DORNSEIF (German words for the body)
 CLARKE, 1973-83 (gender & illness)
 CHOULANT, (anatomic. illustr.)
 CALAIS (manuals of "savoir-vivre", France)
 BALDWIN (body movement & symbolism)
 BAZIN (androgyny)
 BREMER (light & eye: perception)

CONKLIN (folk classification)
 HAYES (gesture)
 LANGAGES (gesture)
 TRAUTMANN & POLLARD (lit. & med.)
 ZIJDERVELD (laughter)
 AUGÉ, 1985 (on healing)

bile

KLIBANSKY (----as humor)

biology

BALLAUF (history)
 FIGLIO (early 19th c. metaphors)
 FLOHR (---- & hist., methods)
 HARAWAY, 1979 (sociobiology, women)
 HOROWITZ (ARISTOTLE, women)
 HUBBARD, HENIFIN & FRIED (anthology of women in ----)
 JONAS (philosophical ----)
 OPPENHEIMER (historiography)
 PAGEL, 1967 (HARVEY's ideas, 17th c.)
 PORTMANN (philosophical ----)
 RITTERBUSH (18th c.)
 SINGER (history)
 TEICH (circulation as theme, 18th c.)
 TEMKIN, 1949 (metaphors)
 UEXKUELL, J.J. (philosophy)
 WIGHTMAN (myth, 17th c.)
 BALAN (comp. anatomy, 19th c.)
 ROGER, 1964 (17-18th c., problems of method)

birth (child --- (not birth of monsters, abortion)
 see also *navel*, *Church as "woman"*, *anatomy*, *gynaecology*)

ZGLINCKI (---- history)
 TIBON (navel, umbilical cord, amniotic water)
 POMATA, 1982 (perception by comari, Bologna, 17th c.)
 PACHINGER (painting & graphic)
 MUELLERHEIM (terminology, German)
 MUELLER, C. (Alps, recent)
 LAGET, 1981 (France, 17-18th c.)
 LAGET, 1979 (Cesarian delivery, France, 16-18th c.)
 LLOMPART (cincture with the length of Christ)
 LAGET, 1982 (social hist. - Provence)
 KUNTNER (women's position)
 JABERG (---- mark, terms for)
 HAIRE (medicalization)
 GELIS, 1976 (18th c. France)
 GELIS, 1978 (hist. & anthropology)
 FARGE, 1976 (18th c. France)

BELMONT (symbolism)
 ECCLES (Tudor & Stuart England)
 DELCOURT, 1938 (demonic, Antiquity)
 DAVIDSON (placenta rituals)
 CASH (TRISTRAM SHANDY)
 CATTERMOLLE (folk, German)
 BYDLOWSKI (customs)
 CALLAWAY (theory of ----)
 BORD (pregnancy, Christian art)
 DOUGLAS, 1984 (pollution beliefs)
 McDANIEL, 1948a (ancient Rome & modern Italy)
 McDANIEL, 1948b (magic, ancient medicine)
 SCHEWE (Mary, iconography)
 SCHULTE, R. (rural infanticide)
 ARNEY (medicalization, 20th c.)
 OAKLEY (medicalization history)
 MARTIN (contemp. U.S., perception)

birth-mark

JABERG, 1956/7 (folk belief)
 GILBERT (pregnancy cravings, folk belief)

blessing

BLOCH (royal touch)
 HAMPP (folk-healing)
 GRUTTMAN (Eng. folk healing)

blindness

SCOTT (modern)
 COHEN (---- in French lit. before 1900)

blood

SABEAN (symbolism, Germany, 17-18th c.)
 ALCHIAN (transfusion)
 VEGETTI (social metaphors, Antiquity)
 TROCME (plethora, 18th c.)
 RUESCHE (blood sacrifice, Antiquity)
 ROTHSCUH, 1942 (pathology, 18th c.)
 ROTHSCUH, 1974 (scientific ideas on ----, 15-17th c.)
 MOREAU (---- in MICHELET)
 MORRIS, L. (biblical terminology)
 MILANESI (late 18th c.)
 MANULI & VEGETTI (social metaphors, Greek)
 HIRSCH (superstition)
 DEBONGNIE (stigmata, MA)
 CIAVARELLI (power in the ----, Spanish lit.)
 CAMPORESI (symbolism & magic, baroque Italy)

BOROVICZENY (monograph on med. hist.)
 KOLLER (Greek "aima", the root "haema")
 CREMENE & ZEMMAL (vampire, Rumania)
 FARGE, 1979 (---- on 18th c. streets)
 FURTH (gendered concepts of ----, China)
 GRABNER, 1963 (---- symbolism & red hair in folklore)
 LAQUEUR, 1986 (fungibility in humoral thought)
 MERINGER, 1976 (prehistoric concepts of ----)
 OHLY, 1977 (magic power of goat's ----)
 SCHIPPERGES, 1974 (med. concepts of ---- in Antiquity & MA)
 SCHRENK (---- symbolism)
 SEIDLER, 1974 (haematology, 19th c.)
 TOELLNER, 1981 (psych. aspects of the discovery of ---circulation)

blood-brothers

TEGNAEUS (---- in Africa, large bibliography)
 BEIDELMANN (---- covenant in Africa)
 TRUMBULL

blood-letting

POMATA, 1982 (Bologna, 17th c.)
 NIEBYL, (med. theory of ----)
 LENHARDT, 1984 (---- in the iconography of diagnosis)
 POMATA, 1984 (---- as artificial menstruation)
 BAUER, J. (medical view on ----)

blood transfusions

MORRIS (USA, 9th c.)
 JOHNSON (commercial ---)
 TITMUSS (commercial ----)
 ALCHIAN (commercial ----)

body: biblical words for ---, see also: mystical ----, church as "woman", breast, flesh, guts, hand, head, knee, symbolism of ----.

KAISER (Paulinian eschatology)
 SCHWEIZER (New Testament)
 DHORME (Semitic cosmology)

body: Indo-European words for ----, their semantics, etymologies, vocabularies, see also: brain, breast, cheek, cripple, ear, excreta, face, finger, flesh, goiter, guts, hand, head, jaw, knee, loins, limbs, mouth, neck, navel, nose, semen, skin, stomach, teeth, temple, woman, genitalia, glossary, symbolism of ----.

SCHUSTER, S. (terms for ---- in Slavonic)
 REIS (localization of ---- functions in old Latin)
 OKSAAR (---- in Baltic languages)
 ONIANS (---- in archaic Greek, its semantics)

LESCHHORN (references to ---- in Eng. syntax)
 JANNE (---- metaphor in Hellenistic times)
 HOEFLER (---- in German)
 HINTNER (---- in Tyrolean dialect)
 GENZEL (---- functions in English)
 GLATIGNY (---- in French love poems, 16th c.)
 FRENK, ALATORRE (---- traits in the speech of Mexico City)
 FLOREZ (glossary of ---- terms in Spanish, Colombia)
 ERNOUT (names of ---- parts in Latin)
 EHRISMANN (---- in early German)
 CVITANOVIC (---- in Spanish lit., 13-17th c.)
 BUESCH (verbs for ---- activity in German)
 BONFANTE (Indo-European roots for ---- parts in Latin)
 BERGMANN (cultural history)
 BASKETT (---- parts in German dialects)
 ADOLF (---- & "Leib" in medieval German)
 NIEDERWOLFSGRUBER-INSAM (woman's ----, Tyrol)
 SCHWEIKLE (woman's ---- in medieval German)
 RAMAT (woman's ---- in Indo-European)
 ARNOLDSON (---- parts in early German & Scandinavian)
 BECHTEL (etymology of names of senses in Greek)
 BERGER (unio mystica in medieval German)
 DELAMARRE (etymology of ---- terms)
 GENZEL (terminology for life functions in English)
 MARAGI (Latin-German, 9th c.)
 WAGNER, W.L. (anthropomorph on landscape, Latin America)

body: non-Indo-European words for ---, see also: hand, knee, limbs, navel, nose, stomach, tongue

STARK (---- in Quechua)
 MAHR (---- in Delaware language, 18th c.)
 ALP (---- in Hittite)
 BURROW (---- in Dravidian)
 BUHAN (---- in the languages of South Cameroon)
 BASTIEN (---- in the Andean Qollahuaya language, hydraulic ---- model)
 AMES (---- in classical Chinese)
 LOPEZ AUSTIN (---- in classical Nahuatl)
 HOLMA (---- in Babylonian Akkadian)
 FRANKLIN (---- in Kewa)
 DHORME (---- in Semitic: its cosmological correspondence)
 EBERS (---- in old Egyptian)
 DEIMEL (---- in Sumerian)
 PETTINATO (terms for ---- in Akkadian & Sumerian creation myths)

body works, see tattoo

BOEHME, Jacob

SCHLEUSENER-EICHHOLZ (the eye, MA)
 BENZ, 1977 (body image)

BONAVENTURA

RAHNER, K. (spiritual senses)

brain

VEGETTI (---- in social metaphors)

BYNUM, W. 1973 (anatomy, 19th c.)

breast

DEONNA, 1954 (symbolic ---- -feeding)

WITKOWSKI (cultural history)

LEVY (female in art)

POMATA, 1980 (commercialization of ---- -feeding, 19th c.)

KUEMMEL (linguistics)

KROELL (terms for the ---- in Portuguese)

BYNUM, C. (symbols of ----, 12th c.)

BIALE (---- of God, Old Testament)

ECKERT (---- in Baltic)

BREUGHEL

TORRILHON (anatomy of figures)

canon law

NOONAN (contraception, history)

LOEFFLER (impotency)

BULLOUGH & BRUNDAGE (sexuality, MA)

caricature

VOGT (medical ----, 18-20th c.)

castration, see *conception*

CERVANTES

CIAVARELLI (the force of blood in ----)

changeling

PIASCHEWSKI (folk beliefs)

CHARCOT

DIDI-HUBERMANN

CHAUCE

BENSON (gestures in ----)

cheek

KAHANE (---- in Italian dialects)

China

VAN GULIK (sexuality)
 AMES (meaning of the body)
 FURTH (blood and gender, 1600-1850)

chiromancy

REM
 GIVRY, de

CHRESTIEN OF TROYES

PEIL (gesture)

Church as woman

THEREL (iconography, 3rd-6th c.)
 PLUMPE (Church as mother)
 KASSING (apocalyptic woman)
 d'ONOFRIO (papessa Giovanna)
 TROMP (patristic literature)

CIMON

DEONNA

cincture

GRABNER, 1965 (folk-medicine)
 LLOMPART (Catalan folk medicine, MA)

circle, circulation

LOWRY (theme of circulation in economic thought)
 LURKER, 1981 (---- symbolism)
 TOELLNER, 1981 (the discovery of blood ----)
 BAEUMKER (prescolastic)

circumcision

BRYK
 BETTELHEIM (puberty rites)

CLAIRE, John

BARRELL

classification: folk ----, see also body words for

DOUGLAS, 1971

ELLEN

CONKLIN (folk ----, bibliography)

FRANKLIN

NEEDHAM, R., 1973

STARK

BECK, 1975 (anthropology)

BUHAN (South Cameroon)

WITKOWSKI & BROWN (climate, clothes, body)

claustrum animae, see interiority

CLEVELAND

BROOKS-DAVIES (venereal iconography)

clitoris

BONNET (emergence of the concept of ----)

DEGLER

ALLEN

clothing, see also underwear

PETERSON (theology)

PERROT, 1984 (women, 19th c.)

HOLLANDER (---- & nudity)

HAULOTTE (symbolism of ---- in the Bible)

CERULLI (---- as tool of transvestism)

BYRDE (men's ---- 1300-1970)

HARTE (medieval ----)

WITOWSKI & BROWNE (---- & body perception)

cold, see humor

compassion

HARTMANN, 1984 (medical ----)

SCHIPPERGES, 1981 (---- as cure in HILDEGARD von BINGEN)

conception, contraception, see gestation, sexuality, monster

PARK & DASTON (teratology, 16-17th c.)

OTT (cheese paradigm of ----)

NOONAN (history of contraception)
 McLAREN, 1984 (contraception, England, 16-18th c.)
 LOEFFLER (sterility, canon law, MA)
 DARMON 1979 (impotency, France, 18th c.)
 LE ROY-LADURIE (magical castration)
 LESKY, 1950 (doctrine of ---- in Antiquity)
 HEWSON (GILES of Rome)
 FOA (sterility)
 DELCOURT (mysterious sterility, classical Antiquity)
 BYLOFF (impotence through witchcraft, Europe)
 DARMON, 1984 (17th c. beliefs)
 GRANQUIST (Palestine, Arabic perception of ----)
 MAASS (terminology for castration, Antiquity)
 McDANIEL (---- in oral tradition, Antiquity-modern time, Italy)
 MICHL (female semen, Judaism & early Christianity)
 TENGERS (Church & contraception, 19th c.)

cook books

WISWE

corpse

POUCHELLE, 1976 (emergence of secular ----)
 PIECHOCKI (---- supply, Halle, 18th c.)
 LINEBAUGH (resistance against anatomy)
 KUDLIEN, 1969 (anatomy, Antiquity)
 HUMPHREY (racial discrimination, USA)
 FINUCANE (late MA)
 ADOLF (medieval Germany)
 GRABNER, 1961 (---- as remedy)
 BROWN, E.A. (medieval treatment)
 HELGELAND (late MA)
 MOHR, R. (as object of funeral speeches)

COSMAS & DAMIAN

FICHTNER (---- in iconography)
 DAVID-DANEL (---- in iconography)

countenance

HABICHT, 1966 (semantics)

couvade, see gestation

cripple

KRANEMANN (semantics, Germany)
 SCHLEGEL (---- in art & mythology)

cunt

PISANI, 1974
 PISANI, 1979 (---- in Italian and German vocabularies)
 DEONNA (---- as shell)
 GOBERT (magical ----, Africa)
 RADTKE (---- in Italian slang)

cursing

OTIS (late MA)
 PISANI (cunt as ---- term in Italian & German)

DANTE

FERRANTE (images of women)

DARWIN

BALAN

DAVID of AUGSBURG

EINHORN

death and dying

WHALEY (anthology, MA)
 SCHMID (facies hippocratica)
 POUCHELLE, 1976 (MA)
 MILANESI (Italy, 18th c.)
 HELM (dance of the dead)
 FINUCANE (corpse in MA)
 DOEHNER (---- in funeral speeches)
 ACKERKNECHT, 1968
 LEBRUN (France, 17-18th c.)
 KOTY (treatment of the old)
 ADLER, H. (---- in German lit., 1850-1880)
 BROWN, E.A. (---- in MA)
 GRUMAN (medical ideas about prolongevity)
 HELGELAND (symbolism of ----, MA)
 HUIZINGA ("danse macabre", MA)
 KOERNER (image of ----, late MA)
 LAQUEUR, 1983 (pauper funerals, 19th c.)
 MOHR, R. (funeral sermons, Germany, 17-18th c.)

DELEUZE

LASH, S.

demons

JABERG, 1951 (terminology of diseases and metaphors)
 KUNZE (the ---- of diseases, German oral customs)
 BOULLOSA (Celestina in Spanish lit.)
 DONTEVILLE (apparitions of ----, France)

DESCARTES

WEINBERG (change of semantics, "heart," instinct)

devils

DELUMEAU, 1978 (fear of ----)
 ERICH (body, Christian art)

dictionaries, see *glossary*

dietetics, see also *food*, *mesotes*

SMITH, W.D. (Antiquity)
 KUEHN (commentaries to HIPPOCRATES, early MA)
 EDELSTEIN, 1967 (Antiquity)
 SCHMITT (the "regimen sanitatis", MA)

discipline

DRESSEN (resistance to ----, 20th c.)
 ELIAS (the ---- of manners in the "civilization process")
 LIPPE, 1981 (---- in body movements, 16-18th c.)
 MUCHEMBLE, 1983 (15-18th c.)
 VIGARELLO, 1978
 EVREINOV (bodily punishment, Russia)
 QUANTER (bodily punishment, cross-cultural)
 SPIERENBURG (execution, tortures, 16-18th c.)

disease

AUGÉ (folk perception of ----)
 BERG (womb & stomach, folk beliefs)
 BERGHOFF (medical nosology, history)
 BISILLIAT (classification, Songhay)
 DIEPGEN, GRUBER & SCHADEWALDT (nosology, history)
 EISENBERG (folk & professional concepts & theories)
 FIGLIO, 1983 (chlorosis as metaphor)
 FUERST (---- in theatre)
 GAUPP (---- in art)
 GEBHARDT-WAEGER (---- in 18th c. literature)
 GRMEK, 1983 (early history of ----)
 HERZLICH & PIERRET (folk vs. med. perceptions of ---- in hist.)
 JABERG, 1951 (folk terminology of ----)

JEWSON, 1974 (---- and patient, 18th c.)
 KING (historical pathologies)
 PETER, 1971 (medical terminology of ----, 18th c.)
 POMATA, 1983 (---- in Bologna, 17th c.)
 PROSEK (Slavonic terminology of ----)
 PREISER (terminology of ---- in the Corpus Hippocraticum)
 RAWLINSON (medical nosology and semantics)
 RIESE (history of concepts of ----)
 ROTHSCHUH, 1975 (medical concepts in history)
 SIGERIST, 1970 (perceptions)
 TAYLOR (medical concepts, theory and history)
 VOGT, 1960 (physiognomies of the sick, 16-20th c.)
 AUGÉ & HERZLICH, 1984 (introd. to hist., anthrop. & soc. of ----)
 GEYER-KORDESCH (perceptions of ----, Germany, 18th c.)
 LOCKER (perceptions of ----)
 MUELLER, J. (---- in HILDEGARD von BINGEN)
 RATHER, L.J., 1959 (philosophy of ----)
 SCHIPPERGES, 1978 (concepts of ---- in PARACELUS)
 SHELP (the experience of ---- and metaphors)
 SONNTAG, 1978 (---- as metaphor)
 ZOLA, 1973 (perception of ---- in U.S. ethnic groups)
 MAGIN (---- in ethics, history of nosology)

dream

GANDOLFO (iconography of ----, 15-17th c.)
 GAETJE (philosophical in Islam)

drugs, see *therapy*

dry, see *humor*

DUERER

HOLZINGER (body and space in ----)

ear

LAMBRECHTS & VAN DEN BERGHE (---- in myths)
 FRISK, 1950 (---- in Indo-European)
 BLUMENBERG (--- metaphor in philosophy)

embryo, see also *gestation*

SCHOEFLER (MA)
 OPPENHEIMER (historiography, bibliography)
 NEEDHAM, J. (history of ----logy)
 HERRLINGER (early illustrations of the ----)
 DELORME (scolastic ----logy in ALBERTUS MAGNUS)
 DEMAITRE (----logy in ALBERTUS MAGNUS)
 CHURCHILL (intellectual history of ----logy)

BODEMER, 1968 (concepts of the ----, England, 18th c.)
 BORD (pregnancy in Christian art)
 DOELGER (perception of ---- in law, Antiquity)

epilepsy, see *fits*

epistemology

ZANER, 1973
 VAN DEN BERG
 TRENN (on Ludwik FLECK)
 UEXKUELL, T. von (frontiers of the body)
 TEMKIN, O. 1959 (medicine's dependence on scientific thought)
 TAYLOR, F. (---- of disease concepts)
 SPICKER, 1978
 RICOEUR
 POMATA, 1983 (women's body, historiography)
 POERKSEN (linguistic, in natural sciences)
 PETER & REVEL (---- of sick body in history)
 MERLEAU-PONTY (---- of phenomenology)
 MAUSS
 MERCHANT (literary ---- of "women as nature")
 MacRAE (---- & the metaphor)
 MacCORMACK (body events as social events)
 LLOYD, 1979, 1983 (Greece)
 LOCK (comparative ---- of Japanese & Western body concepts)
 LEROI-GOURHAN, 1964-5 (gesture & speech)
 LADNER, 1979 (---- of symbolism)
 KRISS-RETTENBECK, R. (women's bodies)
 ILLICH, 1985 (toward a history of "stuff": the historicity of water)
 HERTZ (the right-left polarity)
 FOUCAULT, 1973
 FLECK (genesis of a scientific fact)
 FIGLIO (---- of medicine)
 ELLEN (body classification)
 DELAPORTE (---- of plants, 18th c.)
 CERTEAU, 1979
 BYLEBYL (dead & alive before Harvey)
 BUECHNER
 LE BRETON (body symbolism)
 BACHELARD
 BOURDIEU, 1977
 BRUAIRE
 LAROQUE (16th c.)

ergotism

POITOU (perception of ----, 18th c.)
 BAUER (---- in art and medicine)

ESCHYLUS

DUMORTIER (medical vocabulary of ----)

EVE, see *MARY*

excreta, secretions

HERSHMANN (anthropology of ----)
 GUILLERME (disposal of ----, 18th c.)
 BOURKE (an encyclopedia on ----)
 BARGHEER (folk beliefs on the healing power of ----)
 MUTH (popular beliefs on ----, Antiquity)

execution

HENTIG (origin of the last meal)
 LINEBAUGH (---- and anatomy)
 MANN, 1984 (---- and medical experimentation)
 SPIERENBURG (16-18th c.)
 FOUCAULT, 1975

eye

WEISGERBER (sight, verbs & adjectives)
 SCOTT (blindness, sociology)
 SELIGMANN (evil eye)
 SCHLEUSENER-EICHHOLZ, 1972 (on Jacob BOEHME)
 SCHLEUSENER-EICHHOLZ, 1985 (semantics, MA)
 MERLEAU-PONTY (interior)
 MARTIN ("looking" in paintings)
 KUGELMANN (phenomenology of ----)
 JABERG, 1917 (onomasiology: eyebrow, lid)
 HIRSCHBERG (occulist's terms)
 HAUSCHILD, 1979 (evil eye, historiography)
 GOTTLIEB (---- & window metaphor)
 DEONNA, 1960 ("manus oculatae")
 GONDA (gaze in Vedas)
 ELWORTHY (evil eye)
 DOLCH (eyebrow in German)
 DEONNA, 1965 (---- symbolism)
 COHEN (the blind in French lit.)
 HELLERMANN (---- in German lit., 19th c.)
 MALTEN (---- in early Greece)
 BLUMENBERG (---- metaphor in philosophy)
 BREMER (light in art & lit., a bibliography)
 PRAUSNITZ (disease & healing, religion, iconography)
 ROMANYSHYN, 1984 (the rise of central perspective)

face

MALTEN (terms for ----, early Greek)
 HARTNACKE ("Fratze": German terms for ----)
 DE ZORDI (English terms for ---- expressions)
 SARLES (linguistics of ---- expressions in speech)
 WILSON, J.M. (iconography of the ----)

facies hippocratica

SCHMID

fantastic ideas, fantasies about the body, see also monster, zoomorph, vision

MILNER, 1982 (fantastic body in modern French lit.)
 DONTVILLE (French fairy tales)
 LAROCHE (grotesque body, England, 16th c.)

fast

STROUD (anorexia)
 HENISCH (medieval ----ing)
 BELL (medieval anorexia)
 BYNUM, C. 1985 (---- nuns, MA)

feet

AIGREMONT (---- eroticism in folklore)
 SCHAEFER, Th. (washing ---- ritual)

feminization, see also medicalization, woman

FEE (Victorian anthropology)
 HARAWAY, 1978 (sociobiology)

fevers

GRABNER, 1961 (popular beliefs of ----)
 HELMAN (folk models of ----, England, 20th c.)
 KAPFERER (HIPPOCRATES & ----)

FIELDING

BROOKS-DAVIES (venereal iconography in ----)

finger, see also hand

TIKKANEN (gesture)
 KAHANE, 1960 (small ---- in Romanic languages)
 NIEDERMANN (terms for ----, German)
 CARNOY (numbering and the ---- in Indo-European semantics)

AIGREMONT (---- in erotic symbolism)

fits, see also *ergotism*

VEITH (hysteria)

TEMKIN, 1971 (falling mother)

SIGNORINI (susto, Nahuatl & mestizo Mexico)

MAIRE (patron saints)

GOULEMOT, 1980 (hysteria)

HEINTEL (sources)

CRANDON (---- in anthropological theories)

DIDI-HUBERMANN (Charcot & ----, 19th c.)

DIELS (---- in classical doctrines and folk traditions)

PRADEL (---- and the concept of "hysteria")

FLAUBERT

WOESTELAND (women's bodies in ----)

FLECK, Ludwik, see *epistemology*: FLECK, TRENN

flesh

SAND (---- in New Testament, PAUL)

LOT-BORODINE (sanctity of ----, MA)

GREIVE (lexical differentiations of ----, French)

LOTTIN (movements of the ----, 12th c.)

CAMPORESI, 1983

BROWN, P., 1985

folk etiology

FAVRET (20th c., France)

GRUTTMANN (---- in English proverbs and sayings)

McDANIEL (pregnancy, Italy)

folk healing, popular therapies, see also folklore, miracles

RICHTER, 1954 (---- by invocation of MARY)

O'NEIL (remedies, Italy, 16th c.)

MILANESI (Italy, 1700)

LOUX, 1977 (French ----)

LOUX & RICHARD, 1978 (---- in French proverbs)

LOYOLA (---- in Brazil)

LEBRUN (----, France, 17-18th c.)

LAPLANTINE (theories on ----, France)

HAND, 1980

HANSMANN & KRISS-RETTENBECK (amulets)

GRABNER, 1984 (an anthology of ----)

GABKA (first teeth & folk medicine)

FIELHAUER (theory, definitions of ----)

CLAVERIE (---- in the Lozère mountains, France)
 BOUTEILLER (----, France)
 AGUIRRE, Beltran (---- in Mexico)
 AUGÉ (a general introduction to the ethnology of ----)
 CALVI (the Florence plague, 17th c.)
 DOUGLAS, 1970 (anthropologist Victor TURNER on ----)
 FOSTER, 1953 (Spanish vs. Spanish-American ---- traditions)
 SHABOU (women in ----, Tunisia)
 THOMAS, K. (---- in 16-17th c.)
 ARCHIVES des Sciences Sociales des Religions, 1982
 AUGÉ & HERZLICH, 1984
 BOUTEILLER, 1950 (shamanism)
 BROWN, P., 1982 (healing power of saints, late Antiquity)
 HAND, 1981 (folklore)
 RICHTER, E., 1951 (offerings in headache)
 RICHTER, 1954 (therapeutic virtues of Mary's milk)
 BUETTNER (---- in Franconia, Germany)
 FINUCANE, 1981 (medieval shrine & saints)

folklore

BROWN, F. (---- of North Carolina, U.S.A., collection)
 HAND (---- Ohio, U.S.A.)
 PUCKETT (---- of U.S. Blacks)
 AIGREMONT (plants & eroticism in ----)
 SAINTYVES, 1937 (moon in ----, France)

food

WISWE (cookbooks)
 TEMKIN, 1960 (nutrition: Antiquity to Baroque)
 SCHAMA (Holland, 17th c.)
 SABEAN (Eucharist vs. everyday ----)
 POUCHELLE, 1983 (digestion, MA)
 JONES (function of ----, medieval German lit.)
 HENISCH (medieval society & ----)
 HENTIG (last meal before execution)
 LOUX & RICHARD (---- in French proverbs)
 FISCHER-HOMBERGER (soul's function)
 FLANDRIN (the diversification of taste, 16-18th c.)
 DOUGLAS (in U.S.A., anthropology)
 CHATELET (cookbooks, ---- symbols)
 CAMPORESI, 1985 (Italian humanism)
 BLOND
 BARREAU (the transformation of tastes)
 BYNUM, C. 1985 (fasting nuns, MA)
 LANGE, K. (spiritual ---- in biblical metaphors)

FOUCAULT

FRASER (the body in ----'s language)
 LASH, S. (critique of ----'s body)

FRANCIS OF ASSISI

EINHORN
 MERKT (stigmata)
 VAUCHEZ (stigmata)

freckles

DELCOURT, 1965 (Antiquity)

funeral sermons

MOHR, R.
 DOEHNER, R.

fur, see also skin

POUCHELLE, 1981 (the ---- metaphor, MA)

GALEN

WALZER (Jews & Christian)
 TEMKIN, 1973 (galenism)
 HARRIS (heart)
 GARCIA (biography on ----)

*gall-bladder, see bile**gall-stones*

GRABNER, 1978

GAUB, Jerome

RATHER, 1965 ("de regimine mentis", 18th c.)

gender

BORDIEU (---- in Kabyle space)
 HAMMER (body & ---- in philosophy)
 HARTOG (---- in Antiquity, HERODOTE on inversion)
 FREYTAG (orientation, disturbances)
 ILLICH, 1982
 KESTENBERG (inside/outside)
 KUCHENBUCH (peasant, work, 9th c.)
 LLOYD, 1966 (-----ed polarity, Antiquity)

LOEFSTEDT (---- in Latin semantics)
 MAERTENS, 1978 (-----ed marks through tatoo)
 FURTH (body ascriptions & ---- in China)
 LAQUEUR, 1986 (---- in anatomy & biology, 16-19th c.)

genitalia, see also *conception*, *semen*, *stomach*, *womb*

STEINBERG ("ostentatio genitalium Christi")
 SCHERTEL (phallus & cunnus in language and myths)
 RADTKE (female ---- till VESALIUS)
 PISANI, 1974, 1979 (female ---- in Italian & German)
 PIERRUGUES (Latin terms for ----)
 MUELLER, K. (German terminology for ----)
 HELTEN (German terms for ----)
 GUENTHER (German terms for ----)
 ELWIN ("vagina dentata")
 BENEDEK (description of ----, MA & Renaissance)
 BETTELHEIM (puberty rites)
 BROWE, 1936 (in religion & law: the attitude of the Christian Church on castration)
 BRYK (history of circumcision)
 GOBERT (Africa)
 DEONNA (female ---- as shell)
 KILMER (phobia of ----, Greek Antiquity)
 LAQUEUR, 1986 (visions of ----, 16-19th c.)
 MAASS (terms for castration, Antiquity)
 RADTKE (terms for ---- in Italian slang)
 RANCOUR-LAFERRIÈRE (the semiotics of the penis)

geometrization

OHLY (Deus Geometra)
 LIPPE (---- in French Absolutism)
 JACOBS (phenomenology & geometries: Euclidean & non-Euclidean)

gestation, see also *embryo*

VINATY (---- in ALBERTUS MAGNUS)
 THOMASSET (medieval concepts on ----)
 ROGER (scientific concepts on ----, France, 18th c.)
 KELLERSMANN (cravings during gestation)
 JORDANOVA, 1980 (the creation of "life", 1800)
 FISCHER-HOMBERGER, 1983 (---- in court)
 FEUDALE (iconography of --- in PIERO della FRANCESCA)
 DELORME (---- in ALBERTUS MAGNUS)
 DEMAITRE & TRAVILL (---- in ALBERTUS MAGNUS)
 CATTERMOLLE (folk representations of ----, Germany)
 BLACKMAN (ARISTOTELES' Works, 16-19th c.)
 BELKHODJA (North Africa)
 NOONAN (contraception in history of canon law)
 BORD (visible ---- in Christian art)
 DAWSON (couvade)

HAND, 1957 (couvade, U.S.A.)
 LECHNER (Maria gravida)
 MARTIN (perception of ----, U.S.A., 20th c.)
 PETERS (lay attitudes toward ----, England, 18th c.)
 SCHULTE (sociohistory of unwed mothers, Germany, 19th c.)
 URBACH (Mary & Elizabeth, golden gate iconography)
 WASSERSTEIN (beliefs concerning ---- time, Antiquity)

gesture

TREXLER (prayer, MA)
 STETTIS (---- of hesitation)
 SCHNAPP (---- of homosexual seduction, vase painting)
 SCHMITT, 1984 (prayer, St. DOMINIC)
 MARTINO (ritual mourning)
 MAUSS (epistemology)
 PERELLA (the kiss)
 LEROI-GOURHAN, 1964-65 (theory)
 LA BARRE (anthropology)
 LADNER (iconography of prayer, MA)
 KRISS-RETTENBECK, 1953 (fig)
 JUD (folded hand, Spanish)
 FUMAROLLI (rhetoric, 17th c.)
 FIRTH (symbols)
 BONNE (---- in medieval sculpture)
 BEYERLE (---- in German medieval law)
 BENSON (---- in CHAUCER)
 BAXANDALL (---- in painting, 15th c.)
 DURAND (iconography of ----)
 HELLERMANN (---- in Conrad-Ferdinand MEYER)
 BARASCH (---- of despair, MA & Renaissance)
 BLAICHER (weeping ----, England, MA)
 BOURDIEU 1970 (---- in photography, France, 20th c.)
 BRUECKNER, W. 1965 (hand in popular culture: its symbolic usage since the late MA)
 COCCHIARA (grammar of ----)
 DEMISCH (history of the lifted hand in prayer)
 FEHR (---- in law, Germany, MA to 18th c.)
 HABICHT, 1959 (---- in medieval English lit.)
 HAYES (bibliography)
 JARECKI ("ars tacendi": ---- language in monastic silence)
 JOUSSE, 1974 (anthropology of ----)
 KRISS-RETTENBECK, 1964-65 (methods in conceptualizing ----)
 LANGAGES (bibliography on ----)
 MONSACRE (weeping of men in Iliad)
 OHM (---- of prayer, Christian & cross-cultural)
 PEIL (---- in medieval literature)
 SARLES (linguistic research on ----)
 SCHMIDT-WIEGAND (---- in medieval jurisdiction)
 SCHULTZE, W. (history of praying hands)
 WILSON (iconography of "passions", France, 18th c.)

GILES of ROME

HEWSON

glaucoma

KUGELMANN (mythology)

glossary

QUEMADA (medical terminology 1600-1700)
 VAN BROCK (classical Greek medicine)
 PIERRUGUES (Latin, erotic, mythical ----)
 MUELLER (medical ----, middle English)
 MOULE (veterinary ----, MA)
 DEIMEL (etymology of body terms)
 ALTIERI-BIAGI (---- of medieval medicine)
 ONIANS (---- of archaic Greek)
 HOEFLER (---- of disease names, German)
 HOFFMANN, W. (---- of words for pain in German dialects)
 FLOREZ (---- of the spoken Spanish of Bogota, Colombia)
 DUMORTIER (---- of Hippocratic terms in ESCHYLUS)
 BUCK (synonyms in Indo-European languages)
 PROSEK (Slavonic terminology on disease)
 BASKETT (---- use of low German dialects)
 DE ZORDI (---- words for facial expressions, contemporary English)
 GENZEL (English --- of life functions)
 MARAGI (anatomical ---, 9th c.)
 BENVENISTE, 1965 (vocabulary of Indo-European institutions)

GOETHE

HAGER (health in ----)

goiter

KRANEMANN (semantics, German)

GOTTFRIED of Strasbourg

HAHN (space perception)

GREGORY of Nyssa

DANIÉLOU, 1944

GRIEN, *Hans Baldung*

KOERNER, J.L.

GRUENEWALD

HOLZINGER (body & space in --- painting)

GRYPHIUS

FRICKE

guts

RAHDER (words for abdomen, entrails)
 HOEFLER (therapeutic use)
 FAWKES (etymology, German)
 BOLELLI (terms for ---- in Greek epos)
 BEHM ("koilia" in New Testament)
 BENVENISTE, 1965 (Greek origin of some Latin terms)
 BARGHEER (semantic, magic, healing)

gymnastics

MEHL (professional terminology)
 ENGLERT (HIERONYMUS MERCURIALIS)
 GARDINER (---- in Antiquity)

gynaecology, see also anatomy, autopsy, birth

SPEERT (illustrated history of ----)
 WEINDLER (illustrated history)
 JORDANOVA, 1985 (atlas by HUNTER, 18th c.)
 DIEPGEN, 1963 (the beginnings of ---- in the MA)
 BARKER-BENFIELD (U.S.A., 19th c.)
 ECCLES (Tudor & Stuart England)
 GÉLIS, 1979 (practices of ----, France, 18th c.)
 LAGET, 1979 (Cesarian delivery, France, 16-18th c.)

hair

SOMMER (Greek beliefs on ----)
 SPRIGADE (Merovingians, king's ----, tonsure)
 POUCHELLE, 1981 (fur)
 POMATA, 1982 (---- symbols, barber)
 OBEYESEKERE (---- symbols, Sri Lanka)
 HERTER (---- in Greek mythology)
 HERSHMAN (---- in anthropology)
 HALLPIKE (---- in social anthropology)
 GITTER (Victorian imagination of ----)
 FIRTH (as private and public symbol)

DELCOURT, 1965 (red ----, red color, Antiquity)
 COOPER (---- symbolism in anthropology)
 BRUECH (---- in Romance languages)
 GRABNER, 1963 (red ---- in folklore)
 KILMER (pubic depilation in Antiquity)
 PLATELLE (men's, 11-12th c.)
 LEACH (anthropology)

HALLER, Albrecht von

TOELLNER (mechanism)
 GLOOR

hand

LEROI-GOURHAN, 1967
 JUD (terms for folded ---- in Spanish)
 HILDBURGH (amulet, Spain)
 HATTENHAUER (God's ---- since Late Antiquity)
 REM (chiromancy)
 FRIEDRICH (terms for ---- in Hittite)
 DEONNA, 1960 ("manus oculatae")
 BRUN (phenomenology)
 BOLELLI (terms for ---- in Greek epic)
 AHRENS (---- in Greek & Latin etymology)
 AIGREMONT (erotic symbolism of the ----)
 BRUNNER (palm, Egypt)
 KIRIGIN (iconography of God's ----)
 HERTZ, 1928 (right-left dichotomy: its symbolism)
 BRUECKNER, W., 1965 (---- and salvation in popular culture)
 DEMISCH (---- in prayer gesture)
 FEHR (---- gestures in law)
 SCHULTE, V. 1892 (---- in prayer)
 SCHUPBACH (---- symbolism from Aristotle to Rembrandt)

HARDY, Thomas

SCARRY

HARTMANN of Aue

PEIL (gesture)

HARVEY, William

PAGEL, 1958
 PAGEL, 1967
 HILL (idea of monarchy)
 SIGERIST, 1928/1960 (Baroque body)
 TOELLNER, 1981 (circulation)

HAWTHORNE

CAMERON (allegories of the body)

head

MUELLER, J. (German vocabulary on ----)
 D'ALVARENGA (popular perception of the head, Portuguese)
 CONGAR (folk etymologies, MA)
 BRAUN ("Kopf", --- in German toponymy)
 BONFANTE, 1951 (cheek, jaw in Italian)
 BERNITT (French word, field)
 BEDALE (---- in the Pauline Epistles)
 RICHTER, E. (votive offerings, headache)

health

COLEMAN, 1974 (---- in the Encyclopedie)
 COLEMAN, 1977 (folk concepts of----, 18th c. France)
 FARGE, 1982 (---- manuals, 18th c.)
 HAGER (---- & GOETHE)
 JORDANOVA, 1982 (---- ideology, late 18th c.)
 SCHIPPERGES, 1963 (medical efforts since Antiquity)
 SCHMITT, W. (medieval "regimen sanitatis")
 COLEMAN, 1982 (----, public & political, France, 19th c.)

heart

THOMAE (---- in popular art)
 SARDELLO (the ---- in phenomenology)
 ROMANYSHYN (historical phenomenology)
 VEGETTI & MANULI (---- in social metaphors, Greece)
 KEES (---- in Egyptian mythology)
 HUTTMAN (imagined tumor)
 HILLMAN (---- in historical phenomenology)
 HINTZE (Egyptian vocabulary for ----)
 HARRIS, C.R. (---- functions in Antiquity)
 HATTENHAUER (the King's ----, MA)
 GUILLEMINET (---- in semantics, Antiquity)
 HANDLEY (---- in ARISTOPHANES)
 GOEDEL (---- in medical terminology of Egypt)
 FLASCHE (Pascal)
 FICKEL (---- in early German)
 ERTZDORF, 1963 (---- in religious Latin, MA)
 ERTZDORF, 1965 (---- in courtly love)
 DUEWEL, 1964 (---- in medieval metaphors)
 DUEWEL, 1974 (in KLEIST)
 CABASSUT (a medieval theme: the interchange of ----s)
 BAEUMKER (MA)
 BRUNNER (Egyptian beliefs on ----)
 HERMANN, A. (---- life stone, Antiquity)

OHLY, 1977 (---- as a chamber for the beloved)
 PEZA (symbols of the ---- in AUGUSTINE)
 STAROBINSKI (the perception of the interior)
 WEINBERG (changing semantics, 17th c.)

herbs, see *plants*

heredity

LESKY (medical concepts since Antiquity)

HERODOTE

HARTOG, 1980, 1981

HIERONYMUS MERCURIALIS

ENGLERT

HILDEGARD von BINGEN

SCHIPPERGES, 1958
 SCHIPPERGES, 1963 (angels in ----'s work)
 SCHIPPERGES, 1981 (compassion as cure)
 PEREIRA (maternity)
 GOESSMANN (numbers & proportions in ----)
 MUELLER, J., 1979 (healing in ----'s works)

cosmology and body

BECK, 1976
 DOUGLAS (pollution beliefs)
 WAYMANN, 1982 (body as microcosm)
 GONDA (eye & gaze in Veda)
 O'FLAHERTY (women in ----)

Hippocratic tradition

SMITH, 1979
 SOUQUES (pain in the Hippocratic corpus)
 PREISER (Hippocratic terminology: nousos, nosema)
 DUMORTIER (medical terms in the ----)
 ARTELT (poison & drugs in ----)
 CAMBIANO (political metaphors)
 GOUREVITCH (doctor & patient)
 KAPFERER (fever & inflammation)

HOBBS

SAWDAY (the body as machine)

homo oeconomicus

FEATHERSTONE (embodied)

HONORIUS AUGUSTODUNENSIS

D'ALVERNY, 1976 (micro-macro)

hot, see *humor*

human figure

SCHEFFCZYK (man as God's image)

REUDENBACH (the proportion of the ----: VITRIVIVUS)

RINGBOM (approach to 15th c.)

REFF (MANET's Olympia)

PIPONNIER & BUCAILLE (peasants, France, MA)

PANOFKY (proportions of the ----)

LADNER, 1953 (iconoclasm)

LADNER, 1962 (---- in medieval art)

JANSON (---- in the art of the Renaissance)

ENCYCLOPAEDIA OF WORLD ARTS (---- in art)

BRUECKNER (pictorial representation of the ---: the "effigie")

HASKELL (the ---- in sculpture, 1500-1800)

LURKER, 1981 (---- and circle symbolism)

TORRILHON (---- in Breughel's painting)

humors: hot-cold, humid-dry

SCHAEFER, J. (---- in Elisabethan comedy)

McVAUGH ("drying up", 13th c.)

LLOYD, 1964 (---- in archaic Greece)

KLIBANSKI (iconography of ----: the bile)

JEAY (---- in ALBERTUS MAGNUS)

FAHRAEUS (---- in folk traditions)

CAMPORESI, 1984 (---- in Italian humanism)

SCHOENER (the fourfold division of ----al medicine, Antiquity)

QUEIROZ (hot-cold, Mexico)

ROTHSCHUH, K. E., 1974 (medical-scientific ideas 16-18th c.)

HUNTER, William

JORDANOVA, 1985

hygiene

COLEMAN, 1974 (concepts of ----, France, late 18th c.)
 CORBIN, 1978 (urban ----, 19th c.)
 GOUBERT, 1979 (France, end. 19th c.)
 GOUBERT, 1978 (city)
 GOUBERT, 1982 (sense of ----)
 GOUDSBLOM (medicalization)
 MANN, 1967 (between Renaissance & Baroque)
 MURARD & ZYLBERMAN (urban ----, 19th c.)
 THISSEN (terminology of ----, German)
 VIGARELLO, 1985 (body ---- since the MA)
 THUILLIER (bodily cleanliness, 19th c.)
 COLEMAN, 1982 (public ----, France, 19th c.)
 SIEFERT (---- in utopian thought, 17th c.)

hymen

ACKERKNECHT (testimony of midwives)
 FISCHER-HOMBERGER (the medical discovery of the ----)
 SISSA (non-existence in Greek Antiquity)

hysteria, see *fits*

illness, see *disease*

image, representation, iconography

ZIMMERMAN (representation, MA)
 SCHOENE (God's ---- in the arts)
 SCHEFFCZYK (man as God's ----)
 LADNER, 1962 (man as God's ----)
 KURDZIALEK (man as microcosm)
 BOESPFLUG (God's ---- & Holy Spirit)
 FLASCHE (body as temple)
 JANSON

impotence, see *conception*

incantation

HAMPP (---- in folklore)
 LAIN ENTRALGO, 1970 (classical Antiquity)

incubation

HAMILTON
 MALLARDO

infant

PARAY (stillborn, resurrection for baptism)
 GÉLIS, 1981 (the stillborn)
 BOLTANSKY, 1969 (the "baby" France, 19th c.)
 GÉLIS, LAGET & MOREL, 1978 (Ancien Régime)
 McDANIEL (folk ideas about the ----, Italy, Antiquity to modernity)

infection

GRMEK, 1980 (concepts about ----, Antiquity to MA)
 GOLDSTEIN (19th c. moral: its concept of "mental disorder")
 GOUDSBLOM (anxiety, 19th c.)

Inquisition

ACCATI
 AGUIRRE BELTRAN (Mexico)

instinct

WEINBERG (changing semantics, 17th c.)

interiority

EINHORN (DAVID of Augsburg & FRANCIS of Assisi)
 BAUER, G. (claustrum animae)
 FLEISCHHAUER (history of the German word "innig")
 OHLY, 1977 (heart of the lover)
 STAROBINSKI, 1975 (inside-outside in ancient texts)

Islam

SCHIPPERGES (microcosmos, 12th c.)
 KRISS, 1962 (folk beliefs on ----)
 GAETJE (philosophy of dream in ----)

jaw

NARTEN (Indo-European terms)
 KAHANE (Indo-European vocabulary)
 FOSTER, B. (---- in English & French)
 BONFANTE, 1951 (Italian names for ----)

JESUS

BAUERREISS (----'s, MA iconography)
 STEINBERG (iconography, genitals)
 OSTEN (----'s suffering)
 NEUHEUSER (----'s body, eucharistic)
 McLAUGHLIN (---- as mother in medieval spirituality)

LECLERQ (----'s body crucified, 12th c.)
 LECLERQ (----'s heart in Benedictine tradition)
 LEFÈVRE (wound)
 HEIN (represented as "drugist")
 BYNUM, C. (feminine images, MA)
 BONNE (----'s image in sculpture, 12th c.)
 BERLINER, 1956 (----'s suffering body in medieval iconography)
 SCHIPPERGES, 1965 (----'s body as medicus in iconography)
 BERLINER, 1958 (----'s body on the cross in iconography)
 DEBONGNIE (stigmata, MA)
 HAMBURGH (descent from cross in iconography)
 MEEKS (androgeneity in early Christianity)

Jewish medicine

JAKOBOVITS (history of medical ethics)

JUNG, Carl Gustav

BENZ, 1969
 BERRY (mother image)
 HILLMANN (heart)
 KUGELMANN (eye)
 THOMAS & STROUD (virginity)

KANT

KAULBACH
 GLOCKNER

kiss

JONES
 PERELLA (symbolism)
 OHLY, 1958 (Song of Songs)

KLEIST

DUEWEL, 1974 (the heart metaphor in ----)
 BATHE (gestures)

KONRAD OF MEGENBERG

BLANK

knee

NARTEN (Indo-European words)
 MERINGER, 1928
 HAMP, 1954 (Latin terms for ----)
 HAMP, 1970 (---- paradigm)

GUENTERT (semantics)
 GALANT-PERNET (knee & power, Berber)
 DUEWEL, 1974 (the ---- of the heart in Kleist)
 COHEN (---- in kinship metaphors)
 CAHEN (---- in metaphor for adoption)

landscape

GLACKEN
 FABRICANT, 1979
 FABRICANT, 1983
 HAHN (---- in GOTTFRIED of Strasbourg)
 HUBSCHMID (onomasiology)
 BARRELL (---- in 18th c. poetry)
 TUAN, 1979 (---- of fear)
 WAGNER, W.L. (anthropomorphic words for ---- in S. American languages)

laughter

KELLER, H. (anthropologic analysis of ---- in literature)
 ZIJDERVELD (bibliography & sociology of ----)

law

BEYERLE (gesture in ----, MA)
 CAHEN (kinship & adoption ----, old German)
 CANNING (Italian ----, 13-14th c.)
 COHEN (family & ----)
 DARMON (---- on impotence, Ancien Regime)
 FISCHER-HOMBERGER (---- & medicine, AR)
 POMATA, 1983 (court procedures: healers & patients)
 EVREINOV (bodily punishment, Russia)
 FEHR (---- and gestures, Germany, MA to 18th c.)
 SCHMIDT-WIEGAND (gesture in jurisdiction, MA)

left-right

LLOYD, 1973 (archaic Greece)
 HERTZ
 NEEDHAM, R. (anthology)

LEONARDO da Vinci

O'MALLEY
 FUSCO (use of anatomy)
 MAYOR (anatomic drawing)
 ANNALI DI MEDICINA NAVALE

leprosy

WOLF & HABRICH
 UYTTERBROUCK
 GRON (---- in art)
 BRODY (the ---- in medieval literature)
 BOURGEOIS (10-13th c.)
 WAGNER-MUELLER (---- in iconography)

lesbian

BONNET (France, 16-20th c.)

life force

LOHFF (history of the idea of the ----, German)
 MUTH (excretion as ----, Antiquity)

limbs

KOLLER (Greek etymology)
 DIETRICH (semitic vocabulary)

linguistics, see body: words for ----, glossary

ANDRESEN (popular etymologies)

liver

HAGEN (---- in Antiquity)

loins

GAMILLSCHEK ("dorsum", "renes", Latin)

love-sickness

GIEDKE (history of medicine)
 BIRCHLER (potions)

lungs

MOECKLE (terms for ---- functions in French)

machine, body as ----

QUIGUER (---- and women in iconography, 1900)
 MORAVIA (---- as metaphor, 18th c.)
 LOCK (---- metaphor)
 SAWDAY (---- metaphors, 17th c.)

macrocosm, see *microcosm*

madness

MacDONALD, 1981 (---- in England, 17th c.)
DOOB (medieval England)

magic, see also *eye (evil ----)*, *witchcraft*

THOMAS, K. (---- & religion, 16-18th c.)
ROMILLY (---- & rhetoric, ancient Greece)
Le ROY LADURIE, 1978 (castration)
KRIS-RETTENBECK, 1963 (amulets)
HOEFLER, 1909 (innards)
HAND, 1980
BIRCHLER (love-sickness)
ELWORTHY (evil eye)
EASLEA (magic & scientific thought, 1450-1750)
CAMPORESI (blood)
BLOCH (---- through Royal Touch)
BARGHEER (---- with body parts)
ACCATI (---- performed by women with their body, Italy)
AGUIRRE BELTRAN (---- in Mexico)
BOUTEILLER, 1950 (folk healing & shamanism)
CARDINI
GRABNER, 1972 (transplantatio morborum)
HAND, 1972/73 ("measuring" in folk healing)
HAND, 1981
Le ROY LADURIE, 1975 (---- in France, 14th c.)
McDANIEL, 1948 (---- through female innards)

Mandragora

RAHNER (Christian & Antique - symbol)

mantic

MAIRE (Paris, 18th c.)
HOEFLER, 1909 (innards)
CHARMASSON (medieval)
BARGHEER (innards)
BOUTEILLER, 1958

MARY

TRAMOYERES, L. (milk)
RONIG (breastfeeding)
RICHTER, E. (healing, popular piety)
LECLERC (marial devotion)
KASSING (apocalypse)
FEUDALE (iconography of the Madonna del parto)

EICH (Maria lactans until 13th c.)
 BETEROUS (legends of her milk)
 CIGOLI (the iconography of swooning, around 1500)
 GULDAN (---- & Eva, iconography)
 LECHNER (---- Gravidia in iconography)
 MUTHMANN (---- as spring, as fountain)
 RICHTER, E. 1954 (----'s milk as therapy)
 SCHEWE, J. (iconography of birthing)
 STEINBERG (pietas)
 URBACH (---- & Elisabeth)

masks

SCHMIDT, 1972 (Austria)
 CAILLOIS, 1960

measuring

GRABNER, 1964 (---- in folk therapeutics)
 FEE (craniology, 19th c.)
 HAND, 1972-73 (folk medicine)
 LLOMPART (length of Christ, Catalonia, MA)
 SHRYOCK, R. (history of quantification in medicine)

med: an Indo-European root*

BENVENISTE, 1965 (root of moon, of measure and healing)

medical aesthetics

DESHAIES

medical terminology see also glossary, linguistics

ALTIERI-BIAGI (medieval ----)
 EIS (----, late MA)
 BAADER (----, MA)

medicalization

ANNALES DE BRETAGNE (France, 18-19th c.)
 ARMSTRONG (20th c., Britain)
 ARNEY-BERGEN (---- of childbirth, 20th c.)
 OAKLEY (---- of the womb)
 BLEKER (19th c., Germany)
 BOLTANSKY, 1968 (epistemology)
 BRANCA (social history, 19th c.)
 BRUEGELMANN, 1982 (social history, Germany)
 CLARKE (women & ----, literature review)
 COLEMAN (---- in Encyclopédie)

CORBIN, 1978 (syphilis, France, 19th c.)
 DESAIVE (France, Ancien Régime)
 EHRENREICH & ENGLISH (---- of women 19th c.)
 L'ESPÉRANCE (---- of women 19th c.)
 FOUCAULT, 1973
 GABKA (---- of teething)
 GOUBERT, 1977 (France, Ancien Régime, 18th c.)
 HERZLICH & PIERRET (history of disease perception)
 ILLICH, 1977 (concept of ----)
 KNIBIEHLER, 1976 (---- of female genitals, 19th c.)
 FLANDROU (---- in early modern France)
 PETER, 1975/76 (utopian dream)
 BOLTANSKI (class-specific consumption of medicine)
 ZOLA, 1973 ("patient-roles", U.S.A.)

medicine: medieval ----

ALTIERI-BIAGI (terminology of medieval medicine)
 BAADER & KEIL (a reader on ----)
 DIEPGEN, 1922 (relation to theology)
 ----, 1958 (influence of theology on ----)
 ----, 1963 (on women)
 EIS (terminology of ---- in prose, late MA)
 JACQUARD (France, 12-15th c.)
 MacKINNEY (medical illustration in medieval manuscripts)
 SISTO (historiography of ----, Italy)
 MUELLER, J. (St. HILDEGARD)
 MURDOCH (illustration in science)
 SCHIPPERGES, 1985
 BENTON (---- about women)

melancholy

POUCHELLE, 1983
 KLIBANKSY & SAXL
 BURTON
 MacDONALD (England, 17th c.)
 SCHIPPERGES, 1967 (medieval ----)
 MARSELLA (depression, cross-cultural, methodology)
 JEHL (in BONAVENTURA)
 CERTEAU, 1985 (17th c.)
 MAUZI (18th c.)

MELVILLE

CAMERON (allegory of body)

menopause, menarche

WILBUSH (19th c.)
 SKULTANS (symbolism)
 LASLETT (---- since 18th c.)

menstruation

WINSLOW (---- in Sri Lanka)
 WOOD (medieval thought on ----)
 VERDIER (rural France, 19th c.)
 SKULTANS (symbolism in anthropology)
 SHOWALTER (Victorian ----)
 NICCOLI (monster, conception, 16th c.)
 MUELLER-HESS (medical views on ----)
 MacCORMACK (symbolism, anthropology)
 JOFFE (vernacular views on ----, NY, 20th c.)
 FLANDRIN, 1983 (6-11th c.)
 FIGLIO, 1983 (amenorrhea, 19th c.)
 DELANEY (cultural history of ----)
 CRAWFORD (England, 17th c.)
 FISCHER-HOMBERGER (medical views on ----)
 BULLOUGH (medieval ----)
 BULLOUGH & VOGHT (19th c.)
 BIRKE
 HARRELL (---- in cultural perspective)
 Le ROY LADURIE (famine, amenorrhea)
 POMATA, 1984 (---- & bloodletting, 16-17th c.)
 SAINTYVES, 1937 (popular belief about the "moons", France)
 VALDESERRI (medical theory of ----)

MERLEAU-PONTY

ANCHIETA
 MAIER, W.
 HAMMER (body & gender in ----)

mesotes

SCHILLING (ARISTOTLE)

metabletica, see *phenomenology*

metaphor: social, architectural, spatial ----

VEGETTI & MANULI
 MARCOVICH
 FRUEHSORGE (body ---- in novel, 17th c.)
 DEMANDT (---- for "History")
 CANNING (incorporation)
 BAUER (claustrum animae)

TEMKIN, 1979 (biological ----)
 POUCHELLE, 1983 (medieval ----)
 FLASCHE (temple as a ---- for the body)
 HALE (politic & body, England, Renaissance)
 WAGNER, W.L. (---- for body and landscape in American languages)
 CAMBIANO (political ----, Antiquity)

methodology

MacDONALD, 1983 (anthropological perspective in medical history)
 LEROY-GOURHAN, 1973 (environment & technique)
 FALK (sociological history)
 LOWRY (the transference of "themes": e.g. "circulation")
 ROGER, 1964 (---- of biological history)

MEYER, Conrad Ferdinand

HELLERMANN (gestures in ----)

MICHELANGELO

STEINBERG, L., 1970
 STEINBERG, 1982

MICHELET

MOREAU (---- on women)

micro-cosmos

KRANZ (history of ideas and concepts of ----)
 VICKERS (demise of ---- since 1580)
 SCHIPPERGES, 1962 (Arab influence on 12th c.)
 POUCHELLE, 1979 (---- and social cosmos)
 POUCHELLE, 1983 (in MONDEVILLE)
 NOBIS (medieval ----)
 MUCHEMBLED (women in a French village, 18th c.)
 LOCK (Japan vs. Europe)
 KURDZIALEK (representation of ----, MA)
 HERTZ, 1928
 CONGER (philosophical aspects of the ----)
 CAMPORESI, 1985 (Italy, 15-17th c.)
 WETHERBEE (in Bernhard Sylvestris)
 BENZ, 1974
 BARKAN (---- in English lit.)
 ALLERS (conceptual taxonomy)
 TIBON, 1981
 HANSMANN & KRISS-RETTENBECK (---- & amulet)
 JORDANOVA, 1979 (environmental medicine, late 18th c.)
 D'ALVERNAY, 1953 & 1976 (medieval concepts)
 BECK, 1976 (Hindu cosmology)

BEER (iconography, MA)
 BLANK (on KONRAD of Megenberg)
 GIVRY, de
 GRABNER, 1972 (---- as part of folk healing)
 SAXL, 1957 (---- in medieval pictures)
 WAYMANN (---- in India, Greece and 16th c. Europe)

milk, lactation

WYSS (lactation in Antiquity)
 VAN BAVEL (lac parvulorum)
 TRAMOYERES (Mary's ---- in art)
 RONIG (Mary's ---- in theology)
 POMATA, 1980 (orphanage, Italy, 19th c.)
 HILDBURGH (Spanish amulets)
 HARRELL (lactation, anthropology)
 EICH (Mary's lactation until 13th c.)
 DEWEZ & ITERSON (St. Bernard's lactation, iconography)
 DEONNA, 1954 (lactation of adults)
 DEICHGRAEBER (---- in Hippocratic therapies)
 BETEROUS (Mary's ---, medieval sources)
 BARDY (St. Catherine)
 LANGE, K. (biblical metaphors of ----)
 RICHTER, E., 1954 (Mary's ---- as therapy)

mind

RATHER (body & mind, 18th c.)

miracles

VOVELLE
 ROUSSELLE (thaumaturgical ---, Gaul, 4th c.)
 ROSENTHAL (healing, iconography)
 MAIRE (convulsions, Paris, 18th c.)
 GÉLIS & REDON, 1983 (popular beliefs, France)
 GÉLIS, 1981 (resurrection of the stillborn)
 BLOCH (---- by Royal Touch)
 BERNARDS (protocols of ----)
 BETEROUS (Mary's milk)
 FINUCANE, 1981 (---- by invocation of the saints, MA)
 HOFMANN, S. (healing, testimony, 18th c.)
 VAUCHEZ (St. Francis & stigmata)
 WARD (history of attitudes, 11-12th c.)

mirror

SCHWARZ (---- in art)
 HARTLAUB (history of art)
 HARTOG (---- image, Herodote)
 NAHOUM (---- of women's beauty)

MONDEVILLE

POUCHELLE, 1983

monkey

JANSON (iconography)

monster, terata

PETER, 1976 (France, 18th c.)
 PARK & DASTON (teratology, 16-18th c.)
 HINTZSCHE (teratology since 18th c.)
 DELCOURT, 1938 (classical Antiquity)
 CÉARD (16th c.)
 CAILLIOIS (imagination, MA)
 NICCOLI (conception & menses, 1500)
 BERNHEIMER (wild men, MA)
 JANSON (ape, MA & Renaissance)
 DARMON, 1984 (conception, 17th c.)

MONTAIGNE

KRITZMAN

MONTESQUIEU

GEFFRIAUD

morphology

d'ARCY THOMPSON
 BALAN (comparative anatomy, 19th c.)
 BEHLING (iconography of plants, MA & Renaissance)

mouth

MAJUT (terms for functions of the ---- in Antiquity)
 JUQUOIS (semantics, Indo-European)
 HESSELING (palate: semantic comparison)
 BATTISTI (uvula in Italian dialects)
 JAGER, B., 1985

movement

BATHE (---- in KLEIST)
 BESTOR (semantics of ----)
 BUYTENDIJK (phenomenology)
 BALDWIN (bibliography of ----)
 SARLES (linguistic research on ----)

mummy

GRABNER, 1961, 1974 (as remedy)

muscle

MEYER, A.W. (allantois)

music & disease

SIGERIST, 1943

mutilation

SEGAL, 1971 (mutilation of corpses, Ilias)
 GÉLIS (deformation of newborns, France)
 BROWE, 1936 (castration)
 TUAN, 1979 (body ----, effect on landscape perception)
 VENOT (the skinned body in art)
 MAERTENS, 1978

mystical body, see also body, words for ----, biblical

SCHLIER (NT, Paul to Ephesians)
 RINNA (on Ambrose)
 KAESEMANN (NT, Paul)
 HOFMANN (on Augustine, on Church)
 HEINE (NT)
 GRABOWSKI (Augustine)
 BERGER (unio mystica)

mythology

JAYNE (healing gods)
 CONTENEAU (Babylonian naked Goddess)
 DIESTER (body in Nazi propaganda)
 SCHLEGEL (cripple in mythology)

*nakedness, see nudity**nature*

CHARLTON (images of ----, France, 1750-1800)
 FABRICANT, 1979 (18th c. landscape design)
 GLACKEN (concept of nature-culture dichotomy until 18th c.)
 GUILLERME (18th c. perception of ----)
 NEUBURGER (----'s healing powers in the body)
 NOBIS (medieval concepts of ----)
 PELLICER (semantics of "natura")
 SALLMANN (philosophy of ----, Antiquity)

JACOB, W. (biology, 19th c.)
SHEPARD, 1982

Navajo space

PINXTEN

navel

TIBON, 1980
MERINGER, 1913
HERMANN, H.V. (---- in Greek myth)

neck

KNETSCHKE (German words in geography)

NIETZSCHE

SCHIPPERGES, 1981 (philosophy of the body in ----)
ROOS (problem of illness)
HAMMER (body & gender)
LASH, S.
REMMERT (aesthetics & the body in ----)

nimbus

KRUECKE (iconography, early christianity)
COLLINET-GUÉRIN

NOGENT, Guibert of

GUTH (critic of relics)

non-naturals

RATHER, 1968
NIEBYL, 1971

nose

RAHDER (words for ---- & smell, India)
CORBIN, 1982 (sense of smell, stench in Ancien Régime)
PFEIFFER (---- & smells in Balzac)
KUTZELNIGG (loss of vocabularies for smell)
WEISGERBER (words for sense of smell in Indo-European languages)

NOVALIS

SCHIPPERGES, 1981

nudity

ROE
 LUCIE-SMITH
 JANSON (neo-classical period)
 HUDSON (psychological significance)
 HOLLANDER (unclothed)
 FUSCO (LEONARDO & ----)
 EISLER
 CLARK (---- vs. nakedness)
 ABLEMAN
 van LIERE (---- in 19th c. painting)

nuns

ARNOLD (19th c., France)
 BYNUM, C. 1985 (medieval fasting)

obesity

GUGGENHEIM (in SORANUS)

organism

CALLOT (France, 16th c.)
 SCHLANGER (metaphor)
 LAUER (philosophy)
 MEYER (---- as metaphor in political philosophy)
 JACOB (the cell metaphor, Germany, 19th c.)

orientation

BOUGHALI (space and ----, Morocco)
 FRANCASTEL, 1976 (---- of figures in medieval painting)
 FREYTAG (---- of the gendered body)
 KESTENBERG (the inside-outside and the male-female dichotomies)
 MacRAE (body as a means of ----)
 VERDEN-ZOELLER
 TUAN, 1972 (bodily ---- & space)

ORIGENES

RAHNER, K. (---- & the spiritual senses)

outsiders, see also monsters, wild men

DELUMEAU, 1978 (fear of ---- in the West, 14-18th c.)

pain

TOELLNER, 1971 (17th c.)

SOUQUES (corpus hippocraticus)

KIEFER (expression of ---- in Greek theatre)

DARNTON (---- on animals, France, 18th c.)

BILZ

BAKAN (psychology of ----)

MOULIN, de, 1974 (perception of ---- & its expression in lit.)

palm, see hand, gesture

PARACELSUS

WEIMANN (centrality to German language)

VICKERS (criticism of his language)

SCHIPPERGES, 1981, 1978

ALLERS (---- on microcosm)

KAEMMERER (---- on soul & body)

PASCAL

FLASCHE (heart)

pathology

CANGUILHEM, 1972 (Claude BERNARD's ---)

AZOUVI (women as ----, 18th c.)

CAMBIANO (---- as political metaphor, Greek Antiquity)

GOLDSTEIN (mental illness, 19th c.)

patristic, see also ascetism, theology

BALTHASAR (body metaphors)

BAMBERG, 1954 (bride symbolism)

BEATRICE (continence & marriage)

DANIÉLOU, 1961 (2nd-3rd c., ORIGENES)

ORBE (anthropology)

RUESCHE (blood)

FLASCHE (temple as metaphor)

MICHL (female semen)

TROMP (Church as woman)

patrons, see saints

PERO

DEONNA

perspective

BUNIM (medieval painting)
 FRANCASTEL, 1967 (medieval painting)
 GINZBUERG (PIERO della FRANCESCA)
 GOMBRICH, 1982 (painting)
 RINGBOM, "close up" in 15th c. painting)
 ROMANYSHYN, 1984 (phenomenology of ----)
 SCHWEITZER
 HOLZINGER (DUERER & GRUENEWALD)
 ROMANYSHYN, 1985 (psychology of central ----)

phenomenology

ZANER, 1974 (---- & theology)
 ZANER, 1981 (historiography)
 VAN DEN BERG, 1964
 STRAUSS, 1966 (metabletic reflections)
 PORTMANN, 1956
 PODLECH (philosophical)
 MERLEAU-PONTY
 LHERMITTE
 KRUGER (metabletic reflections)
 BUYTENDIJK, 1956 (---- of posture & movement)
 JAGER
 ROMANYSHYN

philosophy

MICHAEL (analytical ----)
 SPICKER, 1973, 1978
 VAN DEN BERG
 SIEWERT ("Leib")
 SCHMITZ ("Leib")
 SCHIPPERGES, 1981 (PARACELSUS, NOVALIS, NIETZSCHE)
 PLUEGGE
 PODLECH
 MELCHIORE & CASCETTA (representation)
 MARITAIN
 MACH (---- of space)
 LAUER
 JONAS (---- of biology)
 GLOCKNER (KANT)
 KAULBACH (KANT)
 CONGER (microcosm in ----)
 CHRISTIAN (concepts of person in medical thought)
 BOURDIEU, 1980)

BRUAIRE (---- of the body)
 BUNGE (mind & body)
 DYBWIG
 LASH, S. (FOUCAULT, NIETZCHE, theory)

phlegma, see *humors*

physiognomony

HERSANT (Charles LE BRUN)

physiology

BROWN (bibliography to subject)
 ROGER (theory, France, 18th c.)
 ROTHSCUH, 1953 (history)
 ----, 1969 (concepts, 16-19th c.)
 NEUBERGER (healing powers of the body)
 MORAVIA (----in 18th c. lit.)
 LAWRENCE (----, Scotland, 18th c.)
 COOTER (popular ----, 18th c.)
 CALLOT (France, 16th c.)
 BROOKS (anthology of ---)
 CANGUILHEM, 1953 (reflex)

pietism

GEYER-KORDESCH, 1985

piety: popular iconography of --, see also religiosity

SCHARFE (Protestant pictures of ---)
 RICHTER, 1954 (Mary as healer)
 KRISS-RETTENBECK, 1963 (popular iconography)
 ERTZDORFF, 1963 ("heart" in ----)
 EICH (Maria lactans, until 13th c.)
 EINHORN (interiority, FRANCIS of ASSISI)
 BAUERREIS (medieval ----, to the suffering Christ)
 KRISS-RETTENBECK, 1972
 LECLERQ (medieval ---- and the suffering Christ)
 LECLERQ (marian devotion, MA)
 ARNOLD (women's ----, France, 19th c.)

placenta, see *afterbirth*

plant

RAHNER, H. (Mandragore, a metaphor)
 DELAPORTE (---- taxonomy, 18th c.)
 HOEFLER, 1908 (popular terms for ----, German)
 RIDDLE (medieval & female botany)

ARANO (medieval herbs)
 AIGREMONT (folk, on erotics)
 BEHLING (---- in iconography, ---- symbols in painting)

PLATO

CAMBIANO (political metaphors)
 DUBOIS (Phaedrus)

PLINY

OENNERFORS, 1954 & 1963 (medieval reception of ----)

pneuma, see *spirits*

POPE

FABRICANT, 1977 (representation of women in ----)
 BROOKS-DAVIES (venereal iconography)

postcards

CRELIN (medical care on ----)

posture

WERNER
 VIGARELLO, 1978 (education, 19th c.)
 TIKKANEN (crossed feet)
 STRAUS (upright, phenomenology)
 BUESCH (German terms for stand, sit, etc.)
 BUYTENDIJK (phenomenology)
 BATHE (in KLEIST)
 VAN DEN BERG (phenomenology of movements)
 BOURDIEU, 1984

prolongevity

GRUMAN (history of medical theories on ----)

proportions

GOESSMANN, 1984 (---- in HILDEGARD von BINGEN)
 PANOFSKY (---- in human figures)
 HERRLINGER, 1949 (---- in 14th c.)

PROUST

REICHLER (---- & the "subtle body")

proverbs

LOUX & RICHARD, 1972 (on food & illness)
 ----, 1978 (French ----)
 LACHAL (Italian ---- on disease)
 KNORTZ (German ----)
 HAND, 1980 (---- on folk healing, Europe & America)
 GOTTSCHALK (---- in Romance languages)
 BROWN, T. (---- in U.S. folklore)
 PIRES DE LIMA (Portuguese ----)
 GRUTTMANN (English folk medicine)
 SEGALIN (---- on women & marriage, France, 19th c.)

psyche, see *spirits*

purity, see also *hygiene*, *space*

MOULINIER (Greek thought on ----)
 PARKER (---- & pollution in early Greek religion)
 DOUGLAS, 1984 (anthropology)

RABELAIS

BAKHTIN (French transliteration BAKHTINE quoted when title in French)

"regimen sanitatis", see also *dietetics*

RATHER, 1965 (mind & body, 18th c.)
 SCHMITT, W. (medieval ----)
 ZIMMERMANN, G., 1973 (---- in monastic orders, high MA)

rejuvenation

EDSMAN (myths & legends on ---- through fire)

religiosity

SCHARFE (Protestant pictures of piety)
 MILANESI (---- in Italy, 1700)
 MÉNARD (iconography, 17-18th c.)
 LAPLANTINE (healing, contemporary France)
 KRISS-RETTENBECK, 1963
 GÉLIS & REDON (miraculous healing)
 ARCHIVES DES SCIENCES SOCIALES DES RELIGIONS
 HOFFMAN, S. (miraculous healing, 18th c., Germany)
 RICHTER, E., 1954 (Mary's milk as therapy)
 ----, 1957 (devotional pictures to be swallowed)
 SIGAL (miraculous healing, 11-12th c.)

REMBRANDT

SCHUPBACH

resurrection

PARAY (---- of the stillborn, France, 15th c.)

GÉLIS, 1981 (---- of the stillborn)

CROIX

CHOLET ("corps glorieux")

RICHARDSON

PETERS (pregnant PAMELA)

rituals

OBEYESEKERE (theory, anthropology, religion)

MARTINO (mourning)

DAVIDSON (placenta ----)

LECLERQ (last unction, 9-10th c.)

MERINGER (blood, prehistoric ----)

SCHAEFER (---- of monastic feet-washing, MA)

sacred heart

RICHTSTAETTER (---- in German art, MA)

LECLERCQ (---- in Benedictine tradition, MA)

DI CORI (devotion to the ----, Italy, 19th c.)

saints

TRUEB (patrons)

ROSENTHAL (patron -- as healers, iconography)

POUCHELLE, 1976 (lives of ----, legenda aurea)

MÉNARD (---- in folk painting, 17-18th c.)

LEGROS (intervention of ---- patrons in diseases)

KRIS-RETTEBECK, R & L, 1985 (relics, MA)

GÉLIS & REDON, 1983 (miraculous healing, France)

DEWEZ & ITERSON (St. Bernard in iconography)

DAVID-DANEL (iconography of St. COSMAS & DAMIAN)

ALLAN (thaumaturgical ----)

BARDY (St. CATHERINE)

BEISSEL (medieval devotion)

BROWN, P., 1975, 1982 (late Antiquity, MA)

COURCELLES (medieval Catalan, body)

FINUCANE, 1981

GRABNER, 1973 (St. CLARE, & gall stones)

GUTH (medieval critic on relics)

KRIS-RETTEBECK, 1954 (images of ---- in votive offerings)

WILSON, ST. (anthology of essays on ----)

WARD (miracles and ----, 1000-1215)

SARTRE

MAIER

Secreta Mulierum

LÉVI, 1976 (semantics of "secret")

KUSCHE

semen, female ----

GERLACH (Antiquity & MA)

MICHL (Judaism & early Christianity)

senses, see also eye, nose

VIGNE (the five ---- in literature)

RAHNER, H. 1932 (the spiritual ----: ORIGINES & BONAVENTURA)

BECHTEL (Indo-European etymology)

WOLFSON (internal ----, ancient terminology)

sexuality

ARON (obsessions, France, 19th c.)

KRITZMAN (Montaigne)

BATAILLE

O'BROWN

FOUCAULT, 1980

BEATRICE (on continence & marriage, 1st-2nd c.)

BROWE (sexual ethics, MA)

LOTTIN (sexual ethics, MA)

BOUCE (literature, 18th c.)

BRANDL (sexual ethics, ALBERTUS MAGNUS)

BRISSON (bisexuality, Greece)

BOSWELL (homosexuality)

COMMUNICATION (Special Issue: Western History)

THOMASSET (12th c.)

ROUSSELLE (new discipline of body, 2nd-4th c.)

PORTER, 1984 (sexual education, 18th c.)

FLANDRIN (history of ---- in France)

ELSAESSER (lack of coitus, endangers health, MA)

DEROUET-BESSON (11th c.)

AIGREMONT (feet-eroticism, folklore)

BULLOUGH & BRUNDAGE, 1982 (medieval ---- & Church)

JACQUART & THOMASSET (ALBERTUS MAGNUS)

LEMAY, H.R., 1982 (12-15th c.)

Le ROY LADURIE (---- in rural France, 14th c.)

MANSELLI (---- in medieval penitentials)

REITZENSTEIN (erotic language in Ancient Rome)

SHAKESPEARE

KNIGHT (metaphors of soul & body)

shame

HARTMANN, F., 1984 (in medical treatment)

sickness, see *disease*

skeleton, see also *anatomy*

HELM (---- in pictorial representation, early MA)

FEE, 1979 (female skull, 19th c.)

SCHIEBINGER, 1986 (---- in 18th c. iconography)

skin, see also *fur*

SCHOENFELD (therapeutic opening of the ----)

UEXKUELL, Th. (the body-frontier: phenomenology)

HUNZIKER (semantics of colors, Switzerland)

GRON (leper in art and literature)

DEMUTH (---- in the German dialect of Luxembourg)

BUGNA (black skin in art)

BRODY (leprosy, disease of soul)

BOURGEOIS (lepers, 10-13th c.)

BLOCH (King's touch)

ANZIEU (---- in psychoanalysis)

HARTMANN, F., 1974 (shame, on the ---, medical treatment)

VENOT (skinned human in art)

WAGNER-MUELLER (healing in art)

sleep

SCHALK (vocabulary of ----, Romanic languages)

HAMILTON (therapy, incubation)

CVITANOVIC (---- in Baroque Spanish literature)

MALLARDO (therapy, incubation, Italy, MA)

smell, see also *nose*

KUTZELNIGG (loss of vocabulary for distinct smells -German)

social anthropology, medical ----, see also *folk healing*

ACKERKNECHT (medical and folk beliefs)

AUGÉ, 1985 (interpreting illness)

BISILLIAT (body & outer world)

BLACKING (reader)

DOUGLAS, 1972

KLEINMAN (illness percept)
 LANDY (medical anthropology)
 LOUDON (medical anthropology)
 OBEYESEKERE, 1967
 AUGÉ & HERZLICH, 1984 ("sens du mal")

social history

BLASIUS (19th c. historiography, medical history)
 CALVI (plague of Florence, 17th c.)
 CORBIN, 1978 (venereal disease, 19th c., concepts)
 DARNTON (popular mentality, Ancien Régime)
 GOUBERT (disease & medicalization in Ancien Régime France)
 LAQUEUR, 1983 (pauper funerals, England, 19th c.)
 SCHULTE, R. (infanticide in rural Germany, 19th c.)

society & body, see also metaphor, social ----

VEGETTI-MANULI (heart, blood, brain)
 VERDIER (village, France, 20th c.)
 TURNER
 TEMKIN, 1949 (biological metaphor)
 ROSSI (time analogies)
 POLHEMUS (reader)
 MOREL (Greek metaphors)
 MARKOVICH (18th c.)
 LAWRENCE (sensibility, irritability)
 HOFMANN (AUGUSTINE)
 DAVIS, 1981 (space, France, 16th c.)
 BLACKING (anthology, anthropology)
 DOUGLAS, 1972
 MORAVIA (sensibility, machine metaphor)
 COOTER, 1979 (anthropology of knowledge)
 MacCORMACK, 1977 (biology - woman)
 BETTELHEIM (puberty rites)
 BOURDIEU, 1970 (photography, body percept)
 CAMBIANO (political metaphor, Greek Antiquity)
 DOUGLAS, 1984 (pollution beliefs)
 HALE ("body politics", English Renaissance)
 JACOB (medical anthropology, 19th c.)
 SUTHERLAND (symbols among gypsies)
 CORBIN (---- in 18th c.)

soma

SCHWARZ, R. (medieval ----)
 KAEMMERER (Paracelsus, body & soul)
 ADOLF (semantics history, German)
 ALP (Hittite)
 BASKETT (German dialects)
 BERGMANN (words, cultural history)

BONFANTE, 1956 (Latin) & 1958 (animism)
 BURROW (Dravidian)
 BUESCH, Th. (action words, German)
 DEIMEL (Sumerian)
 DHORME (Hebrew, Akkadian)
 EBERS (Egypt)
 EHRISMANN (MA)
 ERNOUT (Latin)
 FLOREZ (Colombia)
 FRANKLIN (terms, Kewa)
 FRENK ALATORRE (terms for ----, Mexico)
 GENZEL (English terms for functions)
 HINTNER (terms, Tyrol)
 HOEFLER (terms of disease & body parts)
 HOLMA (terms in Assyrian & Babylonian)
 JANNE (metaphors, Hellenistic)
 KAISER (New Testament)
 LESCHHORN (in English syntax)
 LOPEZ AUSTIN (Mexico)
 MAHR (Delaware semantics)
 OKSAAR (Baltic languages)
 ONIANS (archaic Greek)
 PAULI (Indo-European)
 PETTINATO (mythology)
 REIS (localization of functions, Latin)
 SCHUSTER-SEWC (Slavonic terms)
 SCHWEIZER (New Testament)
 STARK, L.R. (Quechua)
 AMES, R.S. (classical Chinese)
 DELAMARRE, 1984 (Indo-European terms)
 DYBWIG (ontology)
 FIERZ (slang images)
 GALIMBERTI (anthropology)

SORANUS

MANULI, 1983
 GUGGENHEIM (---- on obesity)

soul, see spirits

source, see water

space

ARDENER (social anthropology, women)
 BACHELARD (epistemology of ----, poetics of ----)
 BISILLIAT (relation body to outer world in disease)
 BOUGHALI (Morocco)
 BOURDIEU (Kabyle ----)
 BUNIM (---- in medieval painting)

CAYROL (philos.)
 DAVIS, N.Z. (space & religion: Protestant, 16th c.)
 DOCKÈS (---- in 18th c. economic thought)
 DORFLES (interior-exterior in architecture)
 DUDLEY (wild man, 16-18th c.)
 FABRICANT, 1979 (female symbols in landscape, 18th c.)
 FRANCASTEL (---- in medieval painting)
 GINZBURG (---- in the painting of PIERO della FRANCESCA)
 GREVERUS (---- as milieu)
 GRINNEL (---- concepts, MA)
 HAHN (---- perception, German, MA)
 HALL (proxemics)
 JACOBS (phenomenology of ----)
 JAGER (phenomenology of embodiment)
 MACH
 MALOTKI (Hopi ---- concept)
 MANN, 1971 (hygienic ----)
 CORBIN, 1978 (hygienic ----, 19th c.)
 PINXTEN (Navajo)
 SARDELLO (city & disease, a phenomenology)
 SCHERER (---- in language)
 SCHWEITZER
 TELLENBACH (experience in melancholy)
 VERDEN-ZOELLER
 BECK, 1976 (Hindu cosmology)
 CHOAY (---- as body in the thought of Renaissance architects)
 HOLZINGER (---- & body in DUERER & GRUENEWALD)
 TUAN, 1972 (spatial orientation)

spirits, soul, pneuma, ruah (Hebr.), etc.

HANDLEY (terms for ---- in ARISTOPHANE)
 FISCHER-HOMBERGER (in digestion)
 BURTON (pneuma)
 PUTSCHER, 1957 (pneuma)
 CHENU, 1957 (soul, 12th c.)
 CVITANOVIC, 1973 (dispute between soul and body in Spanish literature)
 KAEMMERER (body & soul in PARACELSUS)
 SCHWARZ (medieval soul-body)

spirituality

McLAUGHLIN (medieval ----, Christ as mother)
 LOT-BORODINE (tears)
 GUILLEMINET (heart, Antiquity)
 BYNUM, C. (feminine images in medieval ----)
 CABASSUT (exchange of hearts)
 LUERS (feminine mystics, 13th c.)
 SCHEWE (medieval devotion, Mary's delivery)

sterility, see *conception*

STERNE, Laurence

BROOKS-DAVIES (venereal iconography)
 CASH (Tristram Shandy, birth)

stomach

HINTZE (Egyptian vocabulary)
 GOEDEL (medical terms, Egypt)
 CAMPORESI, 1985 (Italian humanism)
 BERG (cramps, folk perception)
 BECHTEL (names of the ---- in Greek)
 FLANDRIN, 1983 (digestion, 17-18th c.)

STRABO, Walafriedus

MARAGI

style nouveau

QUIGUER (women & machines)
 HOFSTAETTER (women symbolism, 1900)
 THOMALLA

sufferings

DOEHNER (German, 17th c.)
 CAMPORESI, 1983
 BERLINER (Jesus)
 BAUERREIS (Jesus, MA)
 BAKAN (psychology)
 ALBERT (mystic, 17th c.)
 FERGUSON (Hebrew & classical attitudes towards ----)
 AUER (medieval theology)
 SPIERENBURG (execution, 16-18th c.)
 ALBERT (German lyric, 17th c.)
 BRAUER (sculpture, Antiquity)
 PLEUSER (German, 16th c.)
 OSTEN (Jesus, 13-16th c.)
 NORTH (Old Testament, Prophets)
 ZAPPERT (MA)
 ROWLEY (east)
 NATH (Ghandi)
 MAURER (MA)
 KERN (cultural history)
 HOFFMANN, W. (German terms for ----)
 HARTMANN, F., 1984 (medical anthropology)
 GOLTZ (language of ----)
 FRANKL (medical interpretation)

"susto" see *fits*

SWIFT

FABRICANT, 1983

symbolism

BAUDRILLARD, 1972

BAUER, G. (medieval)

BENZ, 1974

LE BRETON

COOPER (hair)

DOUGLAS, 1971

HAULOTTE (--- of cloth in Bible)

LADNER (epistemology MA and modern times)

BALDWIN (bibliography)

LUERS (mystical expressions, 13th c.)

HERTZ (right-left dichotomy)

NEEDHAM, R., 1981 (physiological symbols, anthropology)

SUTHERLAND (gypsy ---)

BEHLING, L. 1975 (plants, MA)

TACUINUM SANTITATIS

ARANO

talisman, see *amulet*

taste, see also *food*

PFEIFFER (---- in Balzac's novels)

FLANDRIN (16-18th c.)

BARREAU (change of ----)

tattoo

OETTERMANN

MAERTENS, 1978

HAMBLY (history)

BRAIN

THEVEZ

EBIN

TAULER

PLEUSER (terms for suffering)

tears

WEINAND (literature, MA)
 LOT-BORODINE (gift of tears, Greek Christianity)
 BLAICHER (weeping, MA)
 GARDEIL
 KELLER, H. (weeping)
 MONSACRE (--- in the Iliad)

teeth

GABKA (superstitions)
 SACHS (history of the tooth pick)
 KOBUSCH (a teeth worm, folk medical belief, 19-20th c.)
 TIBON (inlays in ----, Ancient Mesoamerica)

temple

FRISK, 1951 (Indo-European)

teratology, see *monster*

theology, see also *patristic*

ZANER, 1974 (---- & epistemology)
 STEINBERG (---- & iconography)
 SCHWEIZER (soma)
 SCHOENE (God's image)
 SHEILS (Church & healing)
 PAGEL (religious motifs in 17th c. biology)
 BOTTOMLEY (attitudes)
 AUER (---- of suffering, MA)
 BALTHASAR (patristic metaphors)
 DANIELOU, J., 1944 (platonism & mystical theology)
 DIEPGEN, 1958 (influence of ---- on medicine)
 D'ALVERNAY, 1977 (view of women, MA)
 LANGE, K. (spiritual food in biblical hermeneutics)
 LEMAY, H. R. (view of sexuality, 12-15th c.)
 ROBINSON (Pauline body perception)
 SCHAEFER (feet symbolism, liturgy, MA)
 TENGERS (contraception, 19th c.)
 BULLOUGH & BRUNDAGE, 1982 (views of medieval ---- on sexuality)

therapy, see also *bloodletting*, *folk healing*, *plants*

ACKERKNECHT, 1973 (overview)
 ARTELT (drug & poison in Antiquity)
 BENEDICENTI (history of pharmacopoeia)
 HAMILTON (incubation)
 LAIN ENTRALGO, 1970 (words for therapies, Antiquity)
 LOYOLA (popular Brazil)

WATSON (Theriac)

THOMAS AQUINAS

MITTERER (mas occasionatus)

JEAY

time

GAOS (hand & ----)

LUCE (body ----)

ROSSI

TISSOT

TARCZYLO (onanism)

toad as offering in popular piety

RICHTER, E., 1967

KRISS

tongue

KEES (mythology, Egypt)

transplantatio morborum

GRABNER, 1972

TROTULA

TUTTLE

BENTON

tuberculosis

DUBOS (social history of ----)

FIGLIO (19th c. women)

twins

ADLER, A. (ethnology)

ulcers, see *wounds*

umbilical cord

STORM (---- and clothing)

TIBON (also navel, afterbirth in the Neolithics)

underwear

PERROT, 1981
 CUNNINGTON (history of ----)
 EWING, 1978

urin, see *excreta*

VAN DEN BERG

KRUGER
 CLAES

veil

HAULOTTE (symbolism in Bible)

VENETTE, Nicholas

PORTER, 1984 (conjugal love)

VESALIUS

CAVANAUGH (vesalian landscape)
 CUSHING (bio-bibliography)

VIRCHOW

JACOB (metaphors)

virginity

SISSA (---- in archaic Greece)
 THOMAS & STROUD (Jungian psychology & phenomenology)
 KOEHLER (earth as virginal mother)
 GOLDBECK (German terms)
 FISCHER-HOMBERGER, 1983 (legal medicine)
 ATKINSON (late MA)

vision

BENZ, 1969
 CHRISTIAN (apparitions, Spain, MA & Renaissance)
 STAEHLIN (Spanish)

VITRUVIUS

REUDENBACH (proportions of the human figure)

volto santo

SCHNUERER & RITZ
DOERRER (Austria)

VORAGINE

POUCHELLE (body in the "legenda aurea")

votive offerings

VOVELLE (Provence, Purgatory)
SIRONI (Italy)
RICHTER (toad offered by men)
MUELLER (German)
LOUSIN
KRISS
KRISS-RETTENBECK, L. 1972 (---- and piety)
RETTENBECK, 1954
RICHTER, E., 1951 (---- in case of headache)

water

BASTIEN (Andes, ---- symbolism)
BEHM (---- symbolism in NT)
ILLICH, 1985 (historicity of ----)
MUTHMANN (mother as spring, well, fountain, source in Antiquity & MA)
ONGARO (amniotic ---, history)
SCHAEFER (the medieval ritual of feet washing)

WEISE, Christian

FRUEHSORGE

*wet, see humors**WHITMAN, Walt*

ASPIZ

wild men, see also monsters

BERNHEIMER (---- in iconography & literature, MA)
BUCHER (---- in France, 18th c., iconography)
DELON (---- in the 18th c., epistemology)
DOOB (medieval concepts of ---- in English literature)
DUDLEY (images of ----, Renaissance, Romanticism)
HAUSCHILD, 1982 (women)
MERCIER (18th c. travelogue)

witchcraft

HOFFMAN, G. (disease causation, MA)
 HAMPP (folk beliefs, folk healing)
 FAVRET, 1971 (---- in contemporary France)
 ACCATI (---- with body parts: with the female genitals, Italy)
 O'NEIL (magic therapies, Italy)
 LE ROY LADURIE (impotence)
 BOUTEILLER, 1958 (---- in contemporary France)
 BYLOFF (impotence)
 CARDINI

WOLFRAM of ESCHENBACH

PEIL (gestures)

woman's body: its nature as theme of discourse

UTLEY (index to controversy in England, 16th c.)
 SPELMAN (---- in epistemology)
 SHORTER (body)
 ROUSSELLE (---- in Greek medical discourse)
 POMATA, 1982 (polysemic concepts)
 PETER, 1980 (---- in medical discourse, France, 19th c.)
 PETER, 1978 (---- in medical discourse, France, 17th c.)
 MUCHEMBLED (---- in a village, France)
 MITTERER (Thomas Aquinas)
 MERCHANT, 1980
 MANULI (--- in hippocratic corpus)
 MANULI, 1983 (SORANUS)
 McLEAN (Renaissance: law, theology, medicine)
 QUIGUER (style nouveau, 1900)
 LLOYD, 1983 (ancient Greece)
 LODOLO (---- in medieval iconography)
 KNIBIEHLER (medicalization, 19th c.)
 KNIBIEHLER, 1976 (medicalization, 18th c.)
 KNIBIEHLER & FOUQUET (since antiquity until 20th c.)
 JORDANOVA, 1980 (woman as nature, 1800)
 JEAY (racism, MA)
 HOROWITZ (Aristotle)
 HONEGGER (medicalization, 19th c.)
 HOFFMAN, P. (DESCARTES)
 GOUREVITCH (medical views on ---- in the Roman Empire)
 GOESSMANN, 1979 (Summa Halensis)
 FEE (sexual politics of Victorian anthropology)
 L'ESPÉRANCE (medicalization, 19th c.)
 EHRENREICH & ENGLISH (manuals)
 DUFFIN (women as invalid, 19th c.)
 DIEPGEN, 1950 (MA, BYZANTIUM)
 DIEPGEN, 1949, 1963 (MA)
 DARMON (mythology, Ancien Régime)

CLARKE (sexism & medicalization: bibliography)
 EASLEA (the end of hylemorphism)
 CAMPESI, MANULI & SISSA (biology, women, Greece)
 BULLOUGH (medical views, MA)
 BULLOUGH & VOGT (medical views, 19th c.)
 BENTON (Trotula, first medicalization)
 BARKER & BENFIELD (gynecology, U.S.A., 19th c.)
 ALLEN (---- in alchemical symbols)
 ACCATI (women, Italy, Inquisition)
 FARGE (---- in popular manuals)
 DELUMEAU, 1978 (---- in literature, 16-18th c.)
 FIGLIO, 1985 (chlorotic, 19th c.)
 HUBBARD, et. al. (---- in biological mythology)
 D'ALVERNY 1977 (---- in medieval theology)
 ARDENER, 1978, 1982
 AZOUVI (---- as pathology, 18th c.)
 DIDI-HUBERMAN (hysteric bodies, 19th c.)
 FEE, 1979 (craniology, 19th c.)
 FERRANTE (medieval images, DANTE)
 MOSEDALE (19th c. biologists)
 SCHIEBINGER (skeleton, 18-19th c.)
 SEGALIN, 1975 (---- in proverbs, France, 19th c.)
 WOESTELAND (---- in FLAUBERT)
 MEMORIA, 1982 (special issue on ----)

womb, female, see also genitalia

TERMER (Mesoamerica, esp. Maya)
 O'MEARA (iconography, 14th c.)
 OAKLEY
 LA TORRE (encyclopedia)
 KUDLIEN, 1965 (seven cells, hippocratic tradition)
 KRISS (iconography)
 GOULEMOT (hysteria)
 BODEMER, 1973 (history of perception, esp. 19th c.)
 BERG (folk medicine)
 BARB (iconography, amulet)
 McDANIEL, 1948 (magic, ancient medicine)
 MEYER, A.W. (human allantois)
 ONGARO (history of amniotic waters)
 PRADEL (concept of "hysteria")

womb, male

RICHTER, 1967

worm

GRABNER (cause of pain)
 KOBUSCH (---- in teeth)

wood

MERINGER, 1924 (---- as metaphor)
 MUCH (---- as metaphor)

wound

SCHOENFELD (therapeutic wound)
 GRABNER, 1966 (therapeutic wound)
 MAJNO (throughout history)
 LOUDON, 1981-82 (leg ulcers, England, 18-19th c.)
 LEFEVRE (Christ's side wound)
 BETTELHEIM (puberty rites)
 DEBONGNIE (stigmata, MA)
 MERKT (stigmata St. FRANCIS)
 VAUCHEZ, 1968 (stigmata St. FRANCIS)

zoomorph

LE GOFF & LE ROY LADURIE (Melusine)
 DONTVILLE (---- in France)